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Selections.

From the January No. of the Westminster Review.

THE AFRICAN RACE.

Notice of Dr. Arnold's Lectures on Modern History.

In the inaugural lecture, Dr. Arnold expresses an opinion, with great diffidence, indeed, that the elements of modern civilization are exhausted; that we have now before us, and already brought into operation, all the materials for the future history of our race: in a word, that we are living in the latest epoch of the world's existence. He conceives that the Greek and Roman character was destined to be modified by amalgamation with the Teutonic nations; but—this having been accomplished—that now the world affords no new race which can effect a corresponding modification on the existing elements of the civilized portion of the globe.

It is assuredly in no spirit of idle paradox, or wanton speculation, that we venture to differ with this estimable author. We are disposed, however, to think that there does exist a new race not yet brought within the arena of civilization—a stranger and an outcast from the great commonalty of nations,—known to us, no doubt, and in contact with us, as the barbarians were known at Rome, and in contact with the Roman empire—but not yet brought to bear upon the European elements of character, under relations which admit of its exercising its proper and allotted influence;—we mean the African race. The suggestion will startle those who have been accustomed to regard the Africans as savages, and will disgust those who have always considered them as beasts of burden; but if they will grant us a few moments of patient attention, we will explain, as briefly as we can, both our opinion, and the considerations on which we ground it. We may be in error; in differing from Dr. Arnold it is probable we are; but if we are right in our anticipations, thus much is certain—that the Future contains within it greater moral changes than any developed in the Past; since the African race differs far more in all its elements of character from the European, than the Teuton did either from the Roman or the Greek.

In casting our eyes over the various countries of the globe, and considering both the past history and the intrinsic qualities of their peculiar races, we cannot fail to come to the conclusion, that several of these have been destined by Providence for early extinction, and were created merely as temporary occupants to fill the void, till pushed out of existence in the fullness of time, by other races of more commanding energies, and greater capacities, exhibiting a higher development of humanity, and bearing upon them the marks of a more permanent duration. When brought into juxtaposition with European nations, some tribes have sunk from the effect of physical weakness—some from moral inferiority—some from incapacity of acquiring civilization. The barbarity of the stronger races has, no doubt, in most cases hastened the catastrophe; but from the moment the Caucasian race came into collision with the Red Indians, the tribes of the Caribbean sea, and the Papuan savages, the ultimate decay and extinction of the latter became a matter of certainty, and a question only of time. The North American Indians, from the hardihood of their habits, and the iron determination of their character, were, of all these, the most competent to make head against what Lord Erskine called "the knavery and strength of civilization," and accordingly, their resistance has been the most protracted and severe: yet what says M. de Tocqueville (certainly no hasty or prejudiced witness) on this point? After describing the effect of the gradual progress of the whites in driving away the game, and consequently displacing or destroying the Indians who depend upon that game for support, he proceeds:

"These are great evils; and it must be added, that they appear to me to be irremediable. I believe that the Indian nations of North America are doomed to perish; and that whenever the Europeans shall be established on the shores of the Pacific ocean, that race of men will be no more. The Indians had only the two alternatives of war and civilization; in other words, they must either have destroyed the Europeans, or become their equals." . . . . . "From whichever side we contemplate the destinies of the aborigines of North America, their calamities appear to be irremediable: if they continue barbarous, they are forced to retire; if they attempt to civilize their manners, the contact of a more civilized community subjects them to oppression and destitution."—*De Tocqueville's Democracy in America*, ii. 295–316.

Why, or with what object, Providence should have peopled so many countries with races of men destined to answer only a temporary purpose, and then to be swept away before the advancing tide of human civilization, it would be useless in us to conjecture. That such, however, *is* the plan of Providence, we think no doubt can remain. Many races have already been swept away as completely as the mammoth and the Megatherium, and others are in process of extinction. Which of the many barbarous tribes still existing in the Archipelagos of the two great oceans are destined to destruction, and which are intended to be amalgamated and absorbed in the more civilized and powerful nations of the earth, it is not easy to foresee. Their respective capacities for improvement, combined with the hardihood of their physical constitution, will probably decide their future fate; for we consider that all savage tribes must either be civilized, or be extinguished. But if we might hazard a conjecture, we should conceive that the Papuan race is destined to the latter fate, and the New Zealanders, and it may be some among the Polynesian tribes, to the former and happier lot.

Be this, however, as it may, everything points to the one certain conclusion, that whatever other tribes may, in the wise counsels of God, be destined to extinction, the African race is not of the number. It bears the marks of too hardy and enduring a vitality. The physical strength of the negroes is great, and their activity, under due stimulus, unwearied. When first introduced by the Spaniards into the West India islands, it was found that one African could perform the work of four Indians; the labor under which the unhappy natives sunk by wholesale, they throve and flourished while performing; and so strong and healthy a race were they considered, that Herrera informs us it was a saying current among the Spaniards, "that, unless a negro were hanged, he would never die." Even in the present day, we do not find that they are materially, if at all, inferior in physical powers, to the generality of Europeans; which is far from being the case with other savage races. Under favorable circumstances, they appear to be a prolific race; nor have we any reason to believe that, when subjected to no peculiar noxious influences, the rate of mortality is higher among them than among many European nations.

The Africans are equally exempt from the other main distinction which characterizes those tribes on which Providence has set the seal of decay and mortality. They are apt to imitate, quick to seize, ambitious to achieve civilization. Whenever brought into contact with Europeans, they ape their manners, imbibe their tastes, and endeavor to acquire their arts. The imitative disposition, and the imitative faculty, are both in them particularly strong. They are not unwilling, like the Indian, nor unable, like the Papuan, to learn the lessons, and endure the toils and shackles, of civilized existence. Compared with the Mohawk or the Iroquois, they are as the horse compared with the zebra, as the dog or the elephant compared with the tiger and rhinoceros. In those qualities of acquiring and progressing, which distinguish man from the brutes, they resemble man. In those qualities of combination and civilizability which distinguish the Caucasian from the Papuan, they resemble the Caucasian. They have now been for three centuries in contact with Europeans, exposed, during that period, to the most barbarous treatment, and the most destroying and depressing influences; yet not only has nothing occurred to indicate for them the fate of other unhappy races, whom European cruelty, or European superiority, has trodden out, but they have actually advanced, under circumstances the most hostile to advancement; and the negro in Jamaica or Carolina is, beyond all question, a more civilized being than the negro on the coast of Guinea.

The African race, then, is clearly not destined, like so many others, to be superseded and extinguished. Neither can we believe that it is destined to supply a perpetual helotry for superior tribes. It stands upon the earth a permanent member of the great human family—a joint inheritor of the globe—one among the elements out of which are to be evolved the future forms of the civilization of mankind. What are the peculiar characteristics, the distinctive features, of this new element? What the nature and direction of the influence it is destined to exert on the previously existing developments of human character? These are speculations so veiled in the mist of the future, that a few conjectures and suggestions will be all we can venture to offer.

Our opportunities for observation of the negro character have so far been very inadequate and unsatisfactory. We have seen him only in the unpierced darkness of his native forests, or amid the brutalizing slavery of North America or Cuba, or in the anomalous position he has hitherto occupied in our own sugar islands. We have never yet seen him fairly exposed to civilizing influences. Hence, our knowledge of his character must necessarily be both superficial and imperfect. We have only contemplated him on one side, and from one point of view. Thus much, however, we think appears clearly. His character is rather that of the infancy of civilized, than of the maturity of savage life. He has much of the child, and much of the uneducated man about him. Like most children, and like most uncultivated minds, in all countries, he has inordinate fondness for dress, for gayety, for show. Like all persons of buoyant spirits, but of no mental resources—like the Roman savages under the empire—his chief demand is for food and amusement—*panem et circenses*. Like the children of most countries, like the grown-up children of France, he delights in gaudy and flaunting spectacles. Like all men who have no intellectual pleasures, and no moral refinement—like many, indeed, who are possessed of both, he is addicted to sensual enjoyments; but we do not know that he is so in any inordinate degree.

He appears to learn quickly—fully as quickly as most Europeans; to have great facility for the acquisition of knowledge, but to be defective in the inventive and initiative qualities. He seems to want logical capacity, at least in practice. Like the Irish, he is remarkable for *etourderie*. But much, if not all, of this may be accounted for by the fact that we have never seen him fairly thrown upon his own resources, and compelled to think for himself.—Whenever he has been in contact with civilization, he has always been in leading strings. Now, there is no degree of helplessness to which this may not reduce a man, or a nation.

As far, then, as we can form an estimate of the intellect of the African race, from the unfavorable circumstances under which alone we have been able to view it, we should pronounce it to be quick and ready, but not strong; imitative, not original. We should imagine that the negro would not be likely to add to the stock of human knowledge, but that he would readily acquire whatever others had discovered; that, unassisted, he would not probably achieve any high degree of civilization; but that, when brought into connection with European advancement, he will rise rapidly in cultivation; and that he is quite capable of holding a most respectable station in that congeries of ranks and classes which compose the great fabric of civilized society.

But it is from the peculiar moral qualities of the negro, that we anticipate the principal modifications of the future aspect of human civilization. In these, the African and the Caucasian race seem to be radically and essentially distinct. The one character seems to be, as it were, the complement and counterpart of the other. The European is vehement, energetic, proud, tenacious, and revengeful; the African is docile, gentle, humble, grateful, and commonly forgiving. The one is ambitious, and easily aroused; the other meek, easily contented, and easily subdued. The one is to the other as the willow to the oak. The European character appears to be the soil best fitted for the growth of the hardy and active virtues hallowed by pagan morality; the African character to be more especially adapted for developing the mild and passive excellencies which the gentle spirit of Christianity delights to honor.

There is a time for all things. There is a place, and an hour, in the divine plan, for all modifications of human character. Intellectual energy and Christian perfection are the fruits of different trees. Those hardier qualifications which are best suited to struggle through the rough infancy of the world; those stern and persevering endowments which alone can achieve the nobler victories of science, and acquire mastery over the powers and capabilities of inanimate matter; that grasping and daring ambition, than which no feebler passion is required to fight the great battle of civilization;—these are never the characteristics, nor often the concomitants, of that class of minds to whom the virtues of peace, charity, and humility, are natural and easy. Yet these are the virtues which our religion teaches us to strive for and to honor, as the last and best attainments of moral excellence. How difficult they are to us, the history of eighteen centuries has shown. The spirit of Christianity is at variance with the whole tone and elements of the European character;—it is in unison with many of the innate qualities of the African race.* To us it is of the most difficult attainment, and the term "self-crucifixion," is hardly too strong for the effort it requires; to them it is comparatively natural and easy.

Now, the European character has performed its part nobly in the great drama of mankind's existence. What intellectual energy could do, it has done, and is still doing: but, for the general triumph of the gentler virtues, the infusion of new blood seems to be required. The spirit of Christianity, as we have already observed, is out of harmony with the prevailing character of the Caucasian race. That such a religion should have sprung up and taken root among them, is one of the most singular facts of the world's history. It contradicted all their tastes and feelings. It succeeded, it made progress, because it approved itself to their understanding, though not to their sympathies; and accordingly, we find that among them it has never appeared in its own aspect, or worn its native garb. It has taken the color of the tree on which it grew. It has assumed the character, and been compelled to patronize the vices of the people who embraced it. It has been pressed into the service of a hostile power. Among the vehement and fiery Europeans, it has been a religion of pride and violence, not of gentleness and humility. It has been made to countenance bloodshed, to pamper pride, to exasperate animosity, to feed and foster all the harsh and baneful passions of humanity. But, transplanted among the African race, it seems likely to find a more congenial soil, and to bring forth fruits less foreign to its native character. And we are disposed to hope, and to think, that the Africans, when brought fairly into juxtaposition with European and with Christian knowledge, may, in the course of generations, gradually attain that peculiar modification of civilization—hitherto a distant and a hopeless vision—when what is now the exception shall become the rule; when peace, gentleness, and good-will shall be virtues of general diffusion; when "nation shall not lift up sword against nation, neither shall they learn war any more;" when "they shall not hurt nor destroy," throughout the whole earth; when "they shall sit every man under his vine and his fig tree, and none shall make them afraid;" when, (since human imperfection forbids the prospect of unfailing virtue,) if vices there must be, they will be the vices of gentle frailty, not of fiery passions; and when the world shall become the abode of

"Cheerful creatures, whose most sinful deeds
Are but the overbeating of the heart,
And flow of too much happiness."

That we are not altogether singular in entertaining such views may be seen from the following quotations from some lectures on Man, delivered by an American writer at Cincinnati, in 1839:

"When the epoch of the civilization of the negro family arrives, in the lapse of ages, they will display in their native land some very peculiar and interesting traits of character, of which we, a distant branch of the human family, can at present form no conception. It will be—indeed, it must be—a civilization of a peculiar stamp; perhaps we may venture to conjecture, not so much distinguished by art, as by a certain beautiful nature; not so marked or adorned by science, as exalted and refined by a new and lovely theology,—a reflection of the light of heaven more perfect and endearing than that which the intellects of the Caucasian race have ever yet exhibited. There is more of the child, more of unsophisticated nature, in the negro race, than in the European. . . . . The peninsula of Africa is the home of the negro, and the appropriate and distinct seat of his future glory and civilization—a civilization which we will not fear to predict will be as distinct in all its features from that of all other races, as his complexion and natural temperament and genius are different. If the Caucasian race is destined, as would appear, from the precosity of their genius, and their natural quickness and extreme aptitude for the arts, to reflect the lustre of the divine wisdom, or, to speak more properly, of the divine science, shall we envy the negro, if a later, but far nobler civilization await him,—to return the splendor of the divine attributes of mercy and benevolence in the practice and exhibition of the milder and gentler virtues? . . . . The sweeter graces of the Christian religion appear almost too tropical and tender plants to grow in the soil of the Caucasian mind; they require a character of human nature, of which you can see the rude lineaments in the Ethiopian, to be implanted in, and grow naturally and beautifully withal."

If the views, then, which we have endeavored to develop are correct, (and we give them merely as hypotheses,) the effect which may be anticipated from the influence of African blood and character will be, that the future progress of mankind will present an aspect rather moral than intellectual; that, to the advance in the material and mental civilization which the world owes to the classic and Teutonic races, will now be added improvement in those mild and happier virtues which Christianity has so long and so fruitlessly enjoined; that the seed, which eighteen centuries ago was sown by the wayside, or on the rock, or amid thorns, may now bear an ample harvest in a more kindly and congenial soil.

* We are glad to be able to confirm our own speculations, by the concurring views of so excellent a man, and eminent an authority, as Dr. Channing. We quote his words, at page 33 of his "Treatise on Emancipation":

"We are holding in bondage one of the best races of the human family. The negro is among the mildest and gentlest of men. He is singularly susceptible of improvement from abroad. His children, it is said, receive more rapidly than ours the elements of knowledge. How far he can originate improvements, time only can teach. His nature is affectionate, easily touched; and hence he is more open to religious impressions than the white man. The European races have manifested more courage, enterprise, invention; but in the dispositions which Christianity particularly honors, how inferior are they to the African! When I cast my eyes over our southern region, the land of bowie knives, lynch law, and duels,—of 'chivalry,' honor, and revenge—and when I consider that Christianity is declared to be a spirit of charity, 'which seeketh not its own, is not easily provoked, thinketh no evil, and endureth all things,'—can I hesitate in deciding to which of the races in that land Christianity is most adapted, and in which its noblest disciples are most likely to be reared? . . . . . The African carries within him, much more than we, the germs of a meek, long-suffering virtue. A short residence among the negroes in the West Indies impressed me with their capacity of improvement. On all sides I heard of their religious tendencies, the noblest in human nature. . . . . I shall expect from the African race, if civilized, less energy, less courage, less intellectual originality, than in ours; but more amiableness, tranquility, gentleness, and content. They might not rise to an equality in outward condition, but would probably be a much happier race."

ADDRESS,

To the Non-Slaveholders of the South, on the Social and Political Evils of Slavery.

(Continued.)

IV. FEELINGS OF THE SLAVEHOLDERS TOWARDS THE LABORING CLASSES.

Whenever the great mass of the laboring population of a country are reduced to beasts of burden, and toil under the lash, "bodily labor," as Chancellor Harper expresses it, must be disreputable, from the mere influence of association. Hence you know, *white* laborers at the South are styled "mean whites." At the North, on the contrary, labor is regarded as the proper and commendable means of acquiring wealth; and our most influential men would in no degree suffer in public estimation, for holding the plough, or even repairing the highways. Hence, no poor man is deterred from seeking a livelihood by honest labor, from a dread of personal degradation. The different light in which labor is viewed at the North and the South, is one cause of the depression of industry in the latter.

Another cause is the ever wakeful jealousy of your aristocracy. They fear the PEOPLE; they are alarmed at the very idea of power and influence being possessed by any portion of the community, not directly interested in slave property. Visions of emancipation, of agrarianism, and of popular resistance to their authority, are ever floating in their distempered and excited imaginations. They know their own weakness, and are afraid you should know it also. Hence it is their policy to keep down the "mean whites." Hence their philippics against the lower classes. Hence their constant comparison of the laborers of the North, with their own slaves; and hence, in no small degree, the absence among you of those institutions which confer upon the poor that knowledge which is *power*. Do you deem these assertions uncharitable? Listen to their own declarations:

"We believe the servitude which prevails in the South far preferable to that of the *North*, or in Europe. Slavery will exist in all communities. There is a class which may be nominally free, but they will be virtually *slaves*."—*Mississippian, July 6th*, 1838.

"Those who depend on their daily labor for their daily subsistence, can never enter into political affairs, they never do, never will, never can."—*B. W. Leigh, in Virginia Convention*, 1829.

"All society settles down into a classification of capitalists and laborers. The former will *own* the latter, either collectively, through the government, or individually, in a state of domestic servitude, as exists in the southern States of this confederacy. If LABORERS ever obtain the political power of a country, it is in fact in a state of REVOLUTION. The capitalists north of Mason and Dixon's line, have precisely the same interest in the labor of the country that the capitalists of England have in their labor. Hence it is, that they must have a strong federal government (!) *to control* the labor of the nation. But it is precisely the reverse with us. We have already not only a right to the proceeds of our laborers, but we OWN a *class of laborers* themselves. But let me say to gentlemen who represent the great class of capitalists in the North, beware that you do not drive us into a separate system, for if you do, as certain as the decrees of heaven, you will be compelled to *appeal to the sword to maintain yourselves at home*. It may not come in your day; but your children's children will be covered with the blood of domestic factions, and *a plundering mob contending for power and conquest*."—*Mr. Pickens, of South Carolina, in Congress, Jan. 21st*, 1836.

So the way to prevent *plundering* mobs, is to enslave the poor! We shall see presently, how far this expedient has been successful in preventing *murdering* mobs.

"In the very nature of things, there must be classes of persons to discharge all the different offices of society, from the highest to the lowest. Some of these offices are regarded as *degraded*, although they must and will be performed. Hence those manifest forms of dependent servitude, which produce a sense of superiority in the masters or employers, and of inferiority on the part of the servants. Where these offices are performed by *members of the political community*, a DANGEROUS ELEMENT is obviously introduced into the body politic. Hence the alarming tendency to violate the rights of property by agrarian legislation, which is beginning to be manifest to the older States where UNIVERSAL SUFFRAGE *prevails without* DOMESTIC SLAVERY.

"In a word, the institution of domestic slavery supersedes the *necessity* of AN ORDER OF NOBILITY, AND ALL THE OTHER APPENDAGES OF A HEREDITARY SYSTEM OF GOVERNMENT."—*Gov. M'Duffie's Message to the South Carolina Legislature*, 1836.

"We regard SLAVERY *as the most safe and stable basis for free institutions in the world*. It is impossible with us, that the conflict can take place between labor and capital, which make it so difficult to establish and maintain free institutions in all wealthy and highly civilized nations where such institutions do not exist. Every plantation is a little community, with the master at its head, who concentrates in himself the united interests *of capital and labor of which he is the common representative*."—*Mr. Calhoun, of South Carolina, in the United States Senate, Jan. 10th*, 1840.

"We of the South have cause now, and shall soon have greater, to congratulate ourselves on the existence of a population among us which excludes the POPULACE, which in effect rules some of our northern neighbors, and is rapidly gaining strength wherever slavery does not exist—a populace made up of the dregs of Europe, and the most worthless portion of the native population."—*Richmond Whig*, 1837.

"Would you do a benefit to the horse or the ox, by giving him a cultivated understanding, a fine feeling? So far as the MERE LABORER has the pride, the knowledge, or the aspiration of a freeman, he is unfitted for his situation. If there are sordid, servile, *laborious* offices to be performed, is it not better that there should be sordid, servile, laborious beings to perform them?

"Odium has been cast upon our legislation, on account of its forbidding the elements of education being communicated to slaves. But in truth, what injury is done them by this? *He who works during the day with his hands*, does not read in the intervals of leisure for his amusement, or the improvement of his mind; or the exception is so very rare, as scarcely to need the being provided for."—*Chancellor Harper, of South Carolina—Southern Literary Messenger.*

This same gentleman delivered an oration on the 4th July, 1840, reviewing the principles of the two great political parties, and supporting Mr. Van Buren's administration for its devotion to the slave interest. He says,

"Is there anything in the principles and opinions of the other party, the great *democratic rabble*, as it has been justly called, which should induce us to identify ourselves with that? Here you may find every possible grade and hue of opinion which has ever existed in the country. Here you may find loafer, and locofoco, and agrarian, and all the rabble of the city of New-York, the most corrupt and depraved of rabbles, and which controls, in a great degree, the city itself, and through that, as being the commercial metropolis, exercises much influence over the State at large.

"What are the essential principles of democracy, as distinguished from republicanism? The first consists in the dogma, so portentous to us, of the natural equality and unalienable right to liberty of every human being. Our allies, (!) no doubt, are willing, at *present*, to modify the doctrine in *our favor*.* But the spirit of democracy at large makes no such exceptions, nor will these (our allies, the northern democrats,) continue to make it longer than necessity, or *interest*, may require. The second consists in the doctrine of the divine right of majorities; a doctrine not less false, and slavish, and absurd, than the ancient doctrine of the divine right of kings."

Mr. Robert Wickliffe, of Kentucky, in a speech published in the Louisville Advertiser, in opposition to those who were adverse to the importation of slaves from the States, thus discourseth:

"Gentlemen wanted to drive out the black population, that they may obtain WHITE NEGROES in their place. WHITE NEGROES have this advantage over black negroes, they can be converted into voters; and the men who live upon the sweat of their brow, and pay them but a dependent and scanty subsistence, can, if able to keep ten thousand of them in employment, come up to the polls and change the destiny of the country.

"How improved will be our condition, when we have such white negroes as perform the servile labors of Europe, of old England, and he would add, now, of *New England*, when our body servants, and our cart drivers, and our street sweepers, are *white negroes*, instead of black. Where will be the independence, the proud spirit, and the chivalry of Kentuckians then?"

Had the gentleman looked across the river, he might have found an answer to this question, in the wealth, power, intelligence, and happiness of Ohio.

In reading the foregoing extracts, it is amusing to observe how adroitly the slaveholders avoid all recognition of any other classes among them than masters and slaves. Who would suspect, from their language, that they were themselves a small minority of the white inhabitants, and that their own "white negroes" could, if united and so disposed, outvote them at the polls? It is worthy of remark, that in their denunciations of the *populace*, the *rabble*, *those who work with their hands*, they refer not to complexion, but to condition; not to slaves, but to the poor and laborious of their own color. It is these haughty aristocrats who find in northern democrats "allies," who, in Congress and out of it, are zealous in obeying their mandates, and who may justly be termed their "white negroes."

Slavery, although considered by Mr. Calhoun "the most stable basis of free institutions in the world," has, as we shall presently show you, in fact led to grosser outrages in the social compact, to more alarming violations of constitutional liberty, to more bold and reckless assaults upon "free institutions," than have ever been even attempted by the much-dreaded agrarianism of the North.

V. STATE OF RELIGION.

The deplorable ignorance and want of industry at the South, together with the disrepute in which honest industry is held, cannot but exercise, in connection with other causes, a most unhappy influence on the morals of the inhabitants. You have among you between two and three millions of slaves, who are kept by law in brutal ignorance, and who, with few exceptions, are virtually heathens.†

You have also among you more than two hundred thousand free negroes, thus described by Mr. Clay: "Contaminated themselves, they extend their vices to all around them."‡

If evil communications corrupt good manners, the intimate intercourse of the whites with these people must be depraving; nor can the exercise of despotic power by the masters, their wives and children, be otherwise than unfavorable to the benevolent affections.

It is with pain we are compelled to add, that the conduct and avowed sentiments of the southern clergy in relation to slavery, necessarily exert an unhappy influence. Most of the clergy are themselves slaveholders, and are thus personally interested in the system, and are, consequently, bold and active in justifying it from scripture, representing it as an institution enjoying the divine sanction. An English author, in reference to these efforts of your clergy, forcibly remarks: "Whatever may have been the unutterable wickedness of slavery in the West Indies, *there* it never was baptized in the Redeemer's hallowed name, and its corruptions were not concealed in the garb of religion. That acme of piratical turpitude was reserved for the professed disciples of Jesus in America." And well has John Quincy Adams said, "The spirit of slavery has acquired not only an overruling ascendency, but it has become at once intolerant, proscriptive, and sophistical. It has crept into the philosophical chairs of the schools. Its cloven hoof has ascended the pulpits of the churches—professors of colleges teach it as a lesson of morals—ministers of the gospel seek and profess to find sanctions for it in the word of God."

Your ministers live in the midst of slavery, and they *know* that the system on which they bestow their benedictions, is, in the language of Wilberforce, "a system of the grossest injustice, of the most heathenish irreligion and immorality; of the most unprecedented degradation, and unrelenting cruelty." Surely, we have reason to fear that the denunciation of scripture against false prophets of old, will be accomplished against the southern clergy, "Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity, therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity." Ezek. xliv. 12.

Under such ministrations, it cannot be expected that Christian zeal and benevolence will take deep root, and bear very abundant fruit. This is a subject on which few statistics can be obtained. We have no means of ascertaining the number of churches and ministers throughout the United States, of the various denominations. Some opinion, however, may be formed of the religious character of a people, by their efforts for the moral improvement of the community. In the United States, there are numerous voluntary associations for religious and benevolent purposes, receiving large contributions, and exercising a wide moral influence. Now, of all the large benevolent societies professing to promote the welfare of the whole country, and asking and receiving contributions from all parts of it, we recollect but one that had its origin in the slave region, and the business of which is transacted in it, and this is the AMERICAN COLONIZATION SOCIETY. Of the real object and practical tendency of this society, it is unnecessary to speak—you understand them.

In the tenth report of the American Sunday School Union, [p. 50,] is a table, showing the number of Sunday school scholars in each State for the year 1834. From this table, we learn that there were in the free States, 504,835 scholars; and in the slave States, 82,532. The single State of New-York had 161,768 scholars; about twice as many as in the thirteen slave States!

And is it possible that the literary and religious destitution you are suffering, together with the vicious habits of your colored population, should have no effect on the moral character of the whites?

We entreat your patient and dispassionate attention to the remarks and facts we are about to submit to you on the next subject of inquiry.

* Chancellor Harper certainly evinces great sagacity in explaining the discrepancy between the *principles* and the *practice* of the "allies." Their principles do indeed lead to the extermination of slavery, root and branch. According to the highest authorities in the democratic school at the North, *limited* suffrage is an outrage on natural right, and civil war and the slaughter of our fellow-citizens, the patriotic and democratic mode of acquiring *universal* suffrage. This doctrine reduced to practice in the chancellor's own State, would not a little interrupt the *literary leisure* of the gentlemen planters. At a late public meeting, in the city of New-York, of some of the most radical of the "allies," it was resolved, "man's chief duty upon this earth is to RESIST evil; for if there were NO SLAVES TO SUBMIT TO WRONG, there could be no TYRANTS to practice wrong." Certainly, we do not wonder that the slaveholders are not entirely satisfied with the principles sported by their "allies;" but how comes it that northern democrats, holding such principles, should be the humble tools of the slaveholders; and ever ready, at their mandate, to trample upon the freedom of petition, of speech, and of the press? The chancellor truly tells us that the democrats at present *modify* their principles in favor of the South from *interest*. They receive wages in southern votes. Mr. Van Buren did as he was ordered, and was made President, and his partisans at home got a good share of the loaves and fishes. Not a few of his political opponents have followed his prudent example.

† From long continued, and close observation, we believe that their (the slaves) moral and religious condition is such that they may justly be considered the HEATHEN of this Christian country, and will bear comparison with heathen in any country in the world. The negroes are destitute of the gospel, and ever will be, under the present state of things.—*Report published by the Synod of South Carolina and Georgia, Dec. 3*, 1833.

‡ Speech before the American Colonization Society.

From the New-York American.

THE SOUTHERN CANDIDATE.

In view of the nomination of Mr. Calhoun for the presidency, by the legislatures of South Carolina and Georgia, and the advocacy of his claim to that high station by various newspapers, both at the North and South, the principles and opinions of that gentleman assume a new interest and importance to the people of this great country, which we are fond of distinguishing from the kingdoms of the earth by the proud title of "the land of the free." Looking only at the fundamental doctrines of our government, as set forth in the Declaration of Independence, there would be strong ground for the appellation; and one of the early Congresses, in an address, declared, "Let it *ever* be the pride and boast of America, that the rights for which she contended were the rights of human nature."

That Mr. Calhoun perfectly coincides in these sentiments, would, to a casual inquirer, seem evident, from a passage in his late letter (December 5, 1842) to the legislature of South Carolina, resigning his seat in the Senate of the United States: "That the State may long retain her high standing in the Union, and that the Union itself, with *our free, and happy, and glorious institutions*, may be transmitted to the latest generation, shall to my last breath, ever be my fervent prayer." In this petition, every true American will join, never dreaming that when breathed to heaven by its author, it includes the perpetuity of American slavery.

Such, however, appears to be the fact, by reference to a speech delivered by him in the Senate, at a time when he was *not* a candidate for the presidency; in which he gave, in clear and simple language, his views on this momentous subject. "This agitation," said Mr. Calhoun, speaking of the abolition excitement, "has produced one happy effect, at least. It has compelled us of the South to look into the nature and character of this great institution, (slavery,) and to correct many false impressions that even we have entertained in relation to it. Many in the South *once* believed that it was a moral and political evil. *That folly and delusion are gone. We see it now in its true light, and regard it as* THE MOST SAFE AND STABLE BASIS FOR FREE INSTITUTIONS IN THE WORLD."

The Morning Post, of this city, a Calhoun press, in replying, a short time since, to "Clio," a writer in the Rochester Advertiser, who objected to Mr. Calhoun's principles on the subject of slavery, said, "That writer is, we believe, in error in respect to Mr. Calhoun's sentiments. He seems to suppose that he is friendly to slavery in the abstract;" and to prove "Clio" in the wrong, the Post quotes a gentleman who was present in the Senate chamber, when the question was discussed, and who "received a very different impression." Such impressions, as we well know, are often erroneous; but *quod scriptum manet*, what is written, remains; and the printed reports of Mr. Calhoun's speeches, in the Globe, show not only that he is in favor of slavery, but that he boldly, before the world, avowed his opinions, and the arguments they were based upon. We recommend to the Morning Post the following words of their candidate, as the motto for their democratic banner, under which to rally the working men of the North. "We regard slavery as the most safe and stable basis for free institutions in the world. It is impossible with us that the conflict can take place between labor and capital, which makes it so difficult to establish and maintain free institutions in all wealthy and highly civilized nations, where such institutions do not exist. Every plantation is a little community, with the master at its head, who concentrates in himself the united interests of capital and labor, of which he is the common representative."—(*Speech in the Senate, Jan.* 10, 1838.)

Mr. Calhoun is by no means singular in holding this opinion. Mr. R. B. Rhett, of the same State, in an address to the citizens of Beaufort and Colleton districts, in the same year uses similar language. "*In the South*," he said, "*the laborer does not control the destinies of the country*. Every white man is a privileged being. * * * Let it be remembered, that no republic has ever yet been long maintained, without the institution of slavery." (See the Globe, Jan. 23, 1838.)

The infamous Marat, in his revolutionary journal, that bore the lying title of "L'Ami du Peuple," declared that 70,000 heads must fall, before the liberty of France could be established. Messieurs Calhoun and Rhett are of opinion that the maintenance of American liberty, and the perpetuity of this republic, require that 3,000,000 persons, men, women, and children, from the hoary grandsire on the verge of the grave, to the new-born infant that for the first time opens his eyes upon this scene of sorrow, should be shorn of their humanity, and held from generation to generation in brutal, abject, endless, hopeless slavery.

Now, let Mr. Calhoun's advocates be as open and candid as he is. He is in favor of a monopoly, which throws all other monopolies in the shade; by virtue of which, the same individual is to own not only the soil, but the man who tills it; not only the manufactory, but every workman employed in it. "Concentrating in himself, the united interests of capital and labor; so that no conflict can take place with serfs kept in subjection; no strike for higher wages occur where no wages are paid at all, and where the laborer has no part in controlling the destinies of the country." Mr. McDuffie, of South Carolina, who has been recently elected to succeed Mr. Calhoun in the Senate, entertains the same philosophic view of the matter, and forcibly remarks, that "The institution of domestic slavery supersedes the necessity of an order of nobility, and all the other appendages of an hereditary system of government." He might have added, that the masters at the South, are clothed with despotic power over the democracy, in comparison with which the patents of nobility granted by the royal crown of England, sink into insignificance.

Another mistaken idea which has been widely promulgated at the North is, that the South would gladly be rid of slavery. A writer in the Evening Post, under the signature of "Irenæus," in communicating a "Slave's Dream," in which the sleeper, after visiting the home of his childhood in Africa, rejoices on awaking, to find himself an American chattel, says: "There ought, however, to be no controversy on these subjects; and in fact, if a practicable plan for abolishing slavery were proposed, I fully believe North and South would unite in it." How lamentably ignorant this person is of the matter in which he so confidently expresses his belief, will be evident from a few southern authorities. His opinion that there *ought not to be* a controversy on this subject, does not alter the fact that there *is* a controversy; and we shall be rejoiced to know that there are politicians at the North as devotedly attached to liberty, as those of the South are to slavery.

Mr. McDuffie, formerly the governor, and now the Senator elect of South Carolina, says, "Domestic slavery, therefore, instead of being a political evil, is the corner-stone of our republican edifice. *No patriot, who justly estimates our privileges, will tolerate the idea of emancipation, at any period, however remote, or any condition of pecuniary advantage, however favorable.* So deep is my conviction on this subject, that if I were doomed to die immediately after recording these sentiments, I should say, in all sincerity, and under all the sanctions of Christianity and patriotism, 'God forbid that my descendants, to the remotest generation, should live in any other than a community having the institution of domestic slavery!'"

The Charleston Courier: "We of the South have been hitherto much to blame in allowing such notions to obtain at the North, as that we regard slavery as an evil, and *are anxious to get rid of it*. It is but lately that we have begun to make the northern people understand, that we hold slavery neither to be a sin, nor a curse, but an ordinance of Heaven, and a practical blessing."

The report of a committee in the House of Representatives of the Mississippi legislature, on the annexation of Texas, has the following: "The system of slavery is held by all who are familiarly acquainted with its practice and effect, to be of highly beneficial influence 'to the country, within whose limits it is permitted to exist. The committee feel authorized to say, that this system is cherished by our constituents, as the very palladium of their prosperity and happiness; and whatever ignorant fanatics may elsewhere conjecture, the committee are assured, upon the most diligent observation and reflection on the subject, that the South does not possess within her limits a blessing, with which the affections of the people are so closely entwined, and so completely enfibred, and whose value is more highly appreciated, than that which we are now considering. * * * To this system, we owe more than we can well estimate of domestic comfort and social happiness. To it we are chiefly indebted for the lofty spirit of liberty, which so eminently distinguishes the proud and high-minded inhabitants of this happy region."

The same sentiments have been expressed, times without number, on the floor of Congress, in the different State legislatures, at political meetings, in religious assemblies, and from the pulpit itself. As a single clerical specimen, we quote a resolution which was supported by two of Mr. Calhoun's constituents, the Rev. J. H. Thornwell, and the Rev. Mr. Carlisle, of South Carolina: "Resolved, that slavery, as it exists in the South, is no evil, and is consistent with the principles of revealed religion; that all opposition to it arises from a misguided and fiendish fanaticism." Among the supporters of slavery, have been the Rev. Mr. Freeman, the Rev. Dr. Dalcho, the Rt. Rev. Bishops Ives, Bowen, Elliot, Polk, and others, of the Episcopal church; and of the actual participation of the clergy of all denominations, we are informed by a pro-slavery writer, the Rev. Mr. Smylie, of Mississippi, that "if buying, selling, or holding slaves for the sake of gain, be sinful, then *three-fourths* of all the Episcopalians, Methodists, Baptists, and Presbyterians, in eleven States, are of the devil."

We might fill columns with additional testimony, from southerners, of their sincere attachment to what they are pleased to call "the patriarchal institution." But we have quoted enough to show that Mr. Calhoun, in his admiration of the system, but echoes the sentiments of his fellow-countrymen of the South, and is a proper candidate for their suffrages; and we trust that his supporters at the North will act a part as frank and manly as his own, nor endeavor to conceal or misrepresent those very opinions of their chief, which he has so fearlessly avowed, and which, if he had disowned, he would have lost the nomination of his native State. Let them disclose the truth, and candid

the juggernaut of slavery; then, indeed, may the slaveholders of the South be able to give law to the government—gag-law to our Congress, and lynch-law to our people.

We trust our sentiments will be distinctly understood. We are not now objecting to Mr. Calhoun simply as a slaveholder, but as one who justifies slavery upon principle; and who, with a strange mental and moral obliquity, regards it, in his own words, as "the most safe and stable basis for free institutions in the world."

Washington, Jefferson, Madison, and Monroe, were all slaveholders; but they were so by the accident of their birth. Each of them believed and declared slavery to be a curse and a sin, and used language in relation to it, which, in the mouth of modern abolitionists, would have been denounced as inflammatory, incendiary, and fanatical. "*With what execration*," exclaimed Jefferson, "*should the statesman be loaded, who, permitting one half of the citizens thus to trample on the rights of the others, transforms these into despots, and those into enemies; destroys the morals of the one part, and the amor patriæ of the other.*"

Mr. Calhoun is the champion of slavery—as such he has been nominated at the South; in that character let him be recognized at the North. From his cradle he has been taught to regard it as a good institution contravening no law of justice or of right. This, if we may credit his own words, is his sincere, heartfelt conviction; and utterly disbelieving and denying the first truth of our Declaration of Independence, he openly avows his opinions before the world. Deeply as we execrate and abhor those opinions, such manly independence, such bold consistency, commands our respect, when contrasted with the conduct of those, who, taking that very declaration as the basis and groundwork of their political creed, ever shouting for equal rights, ever boasting their own independence, fawn and cringe to southern masters, betray their principles, dishonor their professions, and voluntarily become, in the strong words of Judge Nicholas, of Kentucky, himself a slaveholder, "the slave of slaves." Let the northern supporters of the champion of slavery stand forth, that they may be known, and let them remember in the stirring language of the noble Pinckney, of Maryland, "that the lily and the rose may grow in close proximity, but liberty and slavery delight in separation."

Since the above was written, we have met with a letter from Mr. Calhoun, dated Washington, August 3, 1842, addressed to the Rev. Alexander M'Cain, acknowledging the receipt of a pamphlet by that minister of the gospel! entitled, "Slavery defended from Scripture, against the attacks of the Abolitionists," being a speech delivered by him before the general conference of the Methodist church during the last year, which shows that Mr. Calhoun's opinion of slavery *and his determination to sustain it at all hazards*, has not changed since the delivery of the speech we have quoted in 1838. In reply to the *reverend* author, he says: "I trust your pamphlet will have a wide circulation. It is calculated to do good, not only in repelling the insults of the designing and fanatical on our institutions, but also *by confirming the South in its determination of upholding them.* * * * SAFETY, PATRIOTISM, AND DUTY COMMAND US, THEN, TO MAINTAIN IT (Slavery) AT ALL HAZARDS; and in obeying their mandate, you have shown that we have the high and holy sanction of Scripture, despite the fury of the fanatic, or the hypocrisy of the designing.

Will the Morning Post do justice to themselves, and to Mr. Calhoun, whom they have grossly slandered in intimating that he is opposed to slavery in principle, and copy these remarks? J. J.

From the Liberator.

LETTER FROM DAVID LEE CHILD.

WASHINGTON, April 7th, 1843.

My Dear Friend:

I presume you have not been an inattentive observer of the progress of the discussion on "the right of visitation," for the detection and punishment of man-stealing pirates, *save when they happen to be American.* In that case, it is admitted on all hands that they must be left to pursue their dreadful trade unmolested. The claim of Great Britain is to ascertain by the inspection of the papers of a slaver whether she be really American, or whether she be British, or of some other nation, whose slave trading pirate ships Great Britain has the right by treaty to capture. Except the United States, there is not a single Christian nation, of any maritime importance, that has not stipulated with England for the *mutual right of search*, for the suppression of the slave trade. Slave traders, like other pirates, are always provided with a variety of flags, and run up that which will best conceal and cover their wicked business. In consequence of the treaties above mentioned, and the laws made in pursuance of them, it has now, and for the three or four last years, come to this, that our flag is precisely the BEST for their purpose. All the treaties are, therefore, a complete nullity, if there remain one flag under which the slave trading subjects of the parties to the treaties can still take shelter. Suppose, for example, that our revenue laws were in force in every district of the United States, except Boston, and that goods of any kind, and to an unlimited amount, might be introduced there free of duty; what would the vast machinery of custom-house laws and custom-house officers be worth in the other districts? Not a farthing; nay, it would be a waste of millions of money, and of the time of thousands of able hands. I will not enlarge upon the subject in this letter, inasmuch as I have been engaged since the adjournment of Congress in examining it in connection with other matters of great interest, in relation to which I hope in a few days to offer you the result of my labors.

But the attention of abolitionists cannot be too soon invoked to the dangerous issue, to which the diplomatic correspondence of this and the British government is tending. Rely upon it, my friend, it means war! war for the maintenance and extension of slavery! Mr. Webster, to my inexpressible grief, has now committed himself along with John Tyler, the old eastern shore slave breeders, Caleb Cushing, and Thomas H. Benton, to this unhallowed scheme. Nothing but a seasonable understanding, and a determined resistance on the part of freemen of the free States can save, I will not say the slaves, but our country, from destruction and despair. The British will not recede the one thousandth part of a hair from their position. A war with us on the ground now rashly and wickedly assumed by our government, becomes indispensable to carry out the great and humane policy to which the British people have dedicated themselves more than to any other object, for a quarter of a century. And what do our government now demand of that government and people? To arrest, in mid volley, the thunder launched at the man-stealing pirate! It may not be; it will not be. And are we, peradventure, going to take that thunder on our buckler to screen the pirate? That is our present attitude. May God of his great mercy avert the awful consequences, which I fear.

BRITISH WEST INDIA EMANCIPATION.

The committee of the British and Foreign Anti-Slavery Society having made diligent inquiries, during the last year, into the working of the West India emancipation scheme, have received voluminous replies from the various colonies, all which are of a very satisfactory character.

It appears that, in Jamaica, the wages given to field laborers average about 1s. 6d. per diem; rent of houses and grounds being charged separately. In Antigua, and St. Kitts, the average wages are 1s.; rent included. This is a compensation which will make American laborers stare, and which they would justly regard, in their own case, as being wholly inadequate. Yet, for this small stipend, the emancipated slaves in the West India colonies labor cheerfully; and out of it, in many instances, contrive not only to support their families, but also to give substantial aid to the cause of religion and education. Labor is principally performed by the job; this plan being preferred, by both the employer and the employed, whenever practicable—St. Kitts being an exception. In Clarendon, (Jamaica,) the average rent of house and ground, is 2s. per week; general size of ground, one acre. In Vere, the rent is 1s. per week; size of ground, half an acre; and so in other places.

It has already been satisfactorily demonstrated, that the relative cost of production under freedom, is not so great as it was under slavery; a point of no small concern to the planters in the South. In Spanish Town, according to the testimony of a large number of both managers and proprietors of estates, sugar is now manufactured at a *cheaper rate* than under the previous system of slavery and apprenticeship. This is also proved to be the case in Antigua, St. Kitts, and other colonies. We are sorry to hear that women are still in the field, and have not, as is generally supposed, been withdrawn, in any great numbers, from agricultural pursuits.

The enemies of emancipation predicted, before that act took place, that the effect of it would be to throw a large number of estates out of cultivation, both on account of the indolence of the emancipated, and the insecurity in which property of every kind would be held. But facts prove the fallacy of this, as well as of the thousand-and-one other equally alarming predictions that were made to perpetuate slavery on the West India soil. In Clarendon, no estates have gone out of cultivation, except from causes wholly unconnected with the supply of labor. In Vere, all are in thorough cultivation. In St. Ann's Bay, Cornwall, Trelawney, ditto. In Antigua, some of those which had gone out of cultivation, in the days of slavery, have been re-established, and works have been erected on lands, previous thereto considered waste. In St. Kitts, the cultivation is in many instances considerably extended over lands long lying waste.

Ii is gratifying to find that the laborers, trifling as is the recompense they receive, are by their industry and economy gradually becoming owners of the soil. The number in Spanish town, who have become proprietors of freeholds since emancipation, is from 1,000 to 2,000; and the number of acres possessed by them is very little short of 4,000. It St. Ann's, Brown's town, about two-thirds of the laborers have purchased small freeholds. In Clarendon, the number of acres purchased by them is almost beyond belief. In Vere, and Trelawney, many laborers have also purchased land. In St. Ann's Bay, those connected with the congregations under the care of the Rev. T. F. Abbott, have paid between £3,000 and £4,000, for land since 1838, on which cottages are erecting for between 200 and 300 families. More than £4,000 sterling have been paid for land by 396 persons connected with the congregation of the Rev. B. B. Dexter. Of this number 169 have expended £3,969 in building houses for themselves and families. In Antigua, the laborers have become purchasers of land, whenever, and wherever opportunity presents itself. At present, the extent of their purchase is limited, for few persons will sell more than one acre to a laborer. And these are they, of whom it was slanderously predicted that, if set free, they would be vagabonds and idlers, incendiaries and cut-throats! Where are their defamers?

But the successful working of emancipation is, perhaps, most conclusively proved by a comparison of the relative value of land under freedom and slavery. In Brown's town, most of the landed property has risen in value since the abolition of slavery. In Vere, the price of Savannah land, in former time, £2 2s.; since freedom, £9 12s.; cane land, £19 4s. per acre. In Clarendon, land has risen in value 400 per cent. During slavery, Savannah land could be bought for £1 or £2 old currency; now the same land costs £6, £7 and £8 old currency; mountain land which could formerly be bought for £2 now costs from £8 to £10; and in the neighborhood of thriving villages, land will fetch from £20 to £30 old currency. In St. Ann's bay, in many cases the value of land has doubled or trebled; £15 sterling has been given per acre for land for a township, which, four years since, would not have been valued at £6. In Spanish town, many of the properties are worth one-third more than they would have been valued at two or three years ago. Some are doubled in value; and lands which, during slavery, might have been purchased at from £2 to £4 now obtain a ready sale at from £3 to £20 per acre. From £20 to £60 per acre have been asked for lands in the vicinity of towns.

Thus it is, that the Almighty is sustaining his declarations—"They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." [See Isaiah, 58th ch.] Slaveholding America! when wilt thou hearken to the voice of the Lord?

Communications.

LETTER FROM ABBY KELLEY.

EXETER, Otsego county, N. Y. April 10, 1843.

The Empire State is in good condition. The American society acted wisely in sending a good force into her field. The prejudices, formerly existing against us, are, in great measure, dispelled. There are but few, I ween, who now regard us as "a woman's rights, no-government society, under the anti-slavery mantle;" though many thought this a year ago. From Buffalo to Little Falls, I have found many good and true hearts, those who have from an early day been engaged in the slave's cause, who really believed it was the *American* society that had departed from the original platform, and had turned to do other than anti-slavery business. Whereas, a few months since, Abby Kelley was regarded as "half witch and half devil," to use the expression of some of the largest souled abolitionists of the State, (who, by the way, say they received this impression from *certain papers*, which may be nameless,) now, this horrible monster in human shape, is transformed into a very common-place woman, and receives innumerable invitations to lecture in places where, three months since, all doors were closely barred against each and every agent, or volunteer, of the American society. So, notwithstanding all the various cries that have been raised against the battle-scarred, but not war-worn pioneer, from that of "Garrison and his phalanx of women" down to that of "whiggery," which is now the bug'bear of alarm, *the Empire State is in good condition.* Hundreds within her borders who, a year since, would have responded to the wish to see the "National Anti-Slavery Standard, buried beside the American Anti-Slavery Society," are now readers of the former, and earnest supporters of the latter. Converts are brought under her banner in multitudes. I will give an example in a medium case: A certain town in Central New-York, in which the only attempt to have a lecture was mobbed down, and where the abolitionists, all told, did not exceed half a dozen, received my companion and myself very cordially. The third evening, fifty young men marched into the meeting-house, bearing a banner, on which was inscribed, "Abolition our motto, Liberty and Equality our Aim." I have learned, since leaving the place, that about fifty persons have signed the tee-total anti-slavery pledge, and a much larger number, who have not signed it, are heartily engaged for the cause. In some places a larger, and in others not so large an accession has been made to the ranks, beside the gradual softening of the hardened pro-slavery heart, which takes place constantly, in those who do not boldly espouse the heaven-born cause of freedom to all.

And here let me advert, a moment, to the pledge. I see that some of our most uncompromising abolitionists are fearful of it, on the ground that it looks like proscription. I marvel that these same individuals, when adopting resolutions embodying *all the principles* of the pledge, did not then think of proscription. The pledge merely asserts a withdrawal of support from all that supports slavery, politically and ecclesiastically, on the part of those who sign it. The inculcation of the duty to withdraw such support is a standing measure of the American society. Some who fear proscription have already signed the pledge in their practice, and do they thereby proscribe any one? What's the difference between writing one's principles on paper, and by the life also, and writing them out by the life only? In those places where the pledge has been circulated, it does not have the effect so much feared. Those who have got but one foot out of the mire of slavery, extend their hand to us, and we grasp it in good faith, saying, "friend come up higher;" and he, seeing we were all, a short time since, in the same slough, looks earnestly to four principles, now through the pledge, written as it were on the heavens, and always before him, and is thereby lifted up the more speedily. It has been the greatest aid of any measure I have ever adopted, in producing agitation. It throws corrupt politicians and sectarians into most delightful spasms. In inducing church action, I consider it very important. In many places where, without the pledge I presume the churches would not have been moved, their guilty slumbers have been broken, and no peace will be theirs till purity, so far as slavery is concerned, shall enrobe them. In other places, whole churches have come entirely on the ground of the pledge. I consider this the more important in sections like New-York, where the tendency is to divert all anti-slavery sympathy into the ballot-box. But I will not discuss this question here, trusting it will come up at the annual meeting. Yet I will mention a good omen. At the recent town and city elections, many prominent "liberty party" men refused to vote for any candidate who was giving his countenance to a pro-slavery *church.* They see how vain it is to think of *voting slavery down*, while they *baptize it in the name of the Father Son and Holy Ghost*, and call it *Holy anointed of the Lord.* The pledge brought them here.

You may have seen reports of great accessions to the "liberty party," in places where the agents of the American society have been laboring. It is true that many hundreds, aye, thousands, have, by their untiring efforts, been weaned from their corrupt pro-slavery connections, and in most cases the voters go for *independent nominations*, and so throw their votes with the "liberty party," for the time being; but, as a general rule, there is a perfect understanding that, whenever the "whig or "democratic parties shall put in nomination men whose anti-slavery characters are above the shadow of a doubt, by such nominees having withdrawn all support from slavery, direct and indirect, those nominees will receive anti-slavery support. Indeed this is the sentiment of almost all the old "liberty party" men in the State, with whom I have conversed. They do not expect such nominations, of course, till anti-slavery public sentiment shall have risen to the spring tide. In many places, I presume, no such nominations will ever be made; but both parties will unite against the abolitionists, as they have done this spring in several places in Central New-York. I think party spirit has not yet done, and my prayer is that it may never do, its deadly work in the honest anti-slavery heart of the great mass of New-York abolitionists. A few "leading men" are endeavoring, perhaps unwittingly, to create this spirit, but may it be averted.

I am looking forward to a most soul-stirring and heart-cheering anniversary; and would say in this connection, to our friends in this State, I trust there will be a large delegation. Fare is unusually low, and there being no possibility of arranging matters here, as in New England, so as to charter cars and steamboats for all the abolitionists, from different sections of the State, the proposition to go down together, is given up. Yet it is hoped parties from different points, all along the great route, will make their own arrangements, and gather, *gather*, GATHER, will be heard swelling up from Buffalo to Albany. To those accustomed to go down to the annual sacrifice, (a mercy offering,) I need not say *rally.* The "feast of fat things" to be enjoyed then they will not readily forego. To those who have never been down, but who have recently girded themselves for this holy warfare, I would say, will you not go down where armory is furnished, and the skillful use of it taught? O! let us all be there, bringing in our lights, (and some lighted at the eleventh hour burn the most brilliantly,) that each may aid the other, and a clearer path be cast up for us the coming year.

The Central New-York society is preparing for a vigorous campaign; and I hope before another year shall have rolled over us, the Empire will not be a whit behind even the Bay State. My heart is quite bound to her, and it is my purpose, after making a short visit in New England, to pass the coming anti-slavery year with her children. Bigotry and sectarianism, are not so deeply rooted here, as in New England, but, party ties are stronger; and, for one, I choose to contend with the latter, rather than the former. Beside, this is nearer the heart of the North, and when pulsation is healthy here, the *extremities* will become healthful. Again, there are fewer laborers, in proportion to the size of the field, than in New England; and therefore may some of these gallant ones come over to the help, in answer to the New-York call.

The women of Central New-York are making most vigorous and joyous preparations for their fairs; the one to be held in Syracuse on the 1st of August, and the other in Utica on Christmas week. They intend these shall excel everything of the kind ever got up in this section. The towns in the surrounding country are all invited to bring in their offerings for the perishing slave's sake, and several have already begun the good work.

Again I say, *let us go to the anniversary, on the 9th of May*, prepared to lay ourselves renewedly on the altar of humanity. Prepared to "pledge our *lives*," and those of us who have *fortunes* and sacred *honors*, prepared to pledge these also, for the perfect independence of our dishonored, guilt-stricken, poverty-stricken, and God-defying country. For a speedy Jubilee, ABBY KELLEY.

HUMANITY IN RHODE ISLAND.

PROVIDENCE, April 10, 1843.

Not long since, a communication appeared in the Standard, with the above caption. As the writer of that article, much injustice has been done me, in every way. In one number of the Standard, it is termed "anonymous;" whereas my name, written as plainly as I could pen it, was communicated in a postscript to the article. In another, it is flatly contradicted, and but a *part* of the facts in the case are given. In yet another, a friend of the editor says, "A more untrue and unjust statement he has seldom seen." To substantiate this last statement, a wrong, and I may say a *false* construction is given to the language of certain abolition friends. Others have accused me of *political* design. As to the politics of the matter, let it suffice that its political bearings were not so much as even taken into consideration. I have never yet in my life published any sort of a political article. I find, by referring to the published reports of the proceedings of the last legislature, that the statement already given in the article of L. D. Y. *is true, to the very letter.* I retract not a syllable of it; but proceed to a plain statement of facts.

Messrs. Moses Stanton and William Hang, members of the Narragansett tribe, petitioned the legislature for leave to sell real estate. This was reported in the Providence Journal. So far, all is well enough. But herein is not the entire truth. In the Republican Herald, of January 25, I find the following item among the legislative proceedings of the previous week:

"Messrs. Updike, and Potter, and Randolph, were appointed a committee to inquire into the affairs of the *remains* (not of the *two* petitioners) of the Narragansett tribe of Indians, relative particularly to their wish to remove and settle among their brethren in the west."

Here is the foundation of the much-disputed article of L. D. Y. In that, it is asserted that the legislature had *referred* the subject of removing the Indians to a committee. In this, with my authorities before me, I re-assert it. I have no means of getting at the records of the legislature; but if they tell a different story, it is no fault of mine. The legislature, it seems, had no objections to entertaining the subject, and referring it to a *special* committee. Quite a step for legislators to take. Congress will not even advance so far as this, with petitions of a *certain* character. The legislature, truly in keeping with the American character, rises upon the expressed desire of *two* members of the tribe, considers and publishes it to the world as the wish of the "REMAINS" of the tribe to remove. Does not this savor strongly of a meditated attempt to do all that is asserted in L. D. Y's. article? That the leading political men of our State *are* adverse to the rights and interests of our colored friends, I re-affirm. Not doing so, I should be false to conscience, truth, and God. The governor elect of Rhode Island has said publicly, that a jury trial should not be allowed to persons claimed and arrested as fugitive slaves. This gentleman stands the very head and front of the "law and order" party.

During the last session of the legislature, a communication was received from the State of Georgia, maintaining that colored persons were not within the meaning of the word "*citizen*," in the Constitution. This atrocious sentiment Mr. Randolph, of Newport, was understood to maintain, when certain resolutions were introduced, adverse to the doctrines of the communication. These resolutions were laid on the table, by a vote of two to one. The legislature was composed entirely of "law and order" men. Mr. Randolph is one of our most influential politicians.

Many weeks have not passed, since a very respectable and highly intelligent *colored* man, for expressing freely and openly his political sentiments and predilections, was, by the "law and order" authorities, warned to leave the city. This order was repeated.

The politicians of our State are, and ever have been, adverse to true anti-slavery. As has been before shown, they are the ardent, untiring supporters and advocates of colonization. I should not be surprised, in the least, if the "friend," whose language is quoted by the Standard, in reference to this matter, was one of those who participated in the proceedings of a recent colonization meeting held hereabouts. One of those who deemed anti-slavery societies "anti-bible, anti-sabbath, anti-church, anti-Christian societies;" yet, lauded colonization. Surely, such an one must be very zealous for extending "all rights and privileges to the blacks among us!" Yes, very. One day, they are nuisances, deserving transportation; another, clothed with "rights and privileges" equal with white men.

By the leaders of the "law and order" party, the cruel distinctions of both Church and State are unceasingly sustained. Never have they protested against the invidious, inhuman usages of our railroad corporations. The "*Jim Crow*" car finds its apologists and supporters in them; so do "*Jim Crow*" pews of the churches they have built and maintained. Whenever public opinion has been called to these crying evils, these men have always, by their influence, rebuked and stifled the efforts for reform.

If they are thus careful and anxious for the rights and privileges of "the blacks among us," why have they not repealed the atrocious laws that disgrace and blacken our statute-book? Read them, as they now stand. Laws, contradicting the divine mandate, "Hide the outcasts; bewray not him that wandereth." Laws, rendering our State an open hunting-ground for the Cuban kidnapper and bloodhound. Laws, stamping inferiority upon the black man's brow.

An act relative to slaves. Page 441, *of the Revised Statutes.* Sec. 1st. No slave shall be brought into the State, "*provided*, nevertheless, that this act shall not be deemed to extend to the domestic slaves, or servants of citizens of other States, or of *foreigners*, traveling through the State, or coming to reside therein; nor to servants or slaves escaping from service or servitude in other States, or in foreign countries, and coming of their own accord into this State." A precious act, truly! Does not the provision nullify the body of the section? *No safety for Asiatic or European slaves.*

Sec. 2d. "That if any persons shall bring into this State any slave or slaves, with the intent that they may thereby become free, or shall be aiding or abetting therein, he or she so offending, shall forfeit and pay the sum of *three hundred dollars*, for each slave so brought in." Let this be compared with the Jewish code, and it must bear the character of barbarous.

Sec. 3d. "If any person shall conceal any negro or mulatto slave, or shall in any manner assist such slave in escaping from the lawful authority of his or her master, the person so offending shall forfeit and pay the sum of *three hundred dollars.*" "Hide the outcasts!" thunders Jehovah.

Sections 4, 5, and 6, forbid the transporting of slaves from the State without their consent, obtained before two or more justices of the peace or wardens, at two several examinations, three days asunder, in the absence of the master; "*provided* [yes, *provided*] any slave does not become criminally and notoriously unfaithful; upon proof of which, before the court of general sessions, in the town where the slave may reside, said slave being present, and heard by counsel, the court may authorize and empower the said owner to transport said slave to any part of the United States."

Sec. 7. Penalty for transporting slaves against their consent, *three hundred dollars.* Provided, (gracious provision!) nothing in the section shall be deemed or taken to extend to the masters or owners of domestics or slaves, being citizens of other States, or *foreigners*, travelling through this State, or coming to reside therein; nor to the masters or owners of servants or slaves escaping from service or servitude in other States, or in *foreign* countries, and coming of their own accord into this State. What hinders Rhode Island from being the *legalized* hunting-ground of *all* the man-stealers in the universe? The laws of the State grant no protection whatever to colored unmarried women. See revised statutes, page 286. Hence, these laws are wanting in *morality* and *decency*; a standing disgrace—a foul blot upon the national escutcheon. Yet these laws have received, and are constantly receiving, the support and countenance of the "law and order" party.

By section 9, of the act regulating licenses for keeping taverns, ale-houses, victualing-houses, cook-shops, oyster-houses, or oyster-cellars, the town councils are prohibited "from granting any license as aforesaid to any colored or black person; nor shall any white person, duly licensed, suffer any black or colored person in his employ, or as his agent, to sell any liquors whatever, under the penalty of forfeiting such license."

This is extending "all rights and privileges to the blacks among us," with a vengeance! Why did not the "law and order" legislature, at its last or January session, *repeal* these odious, inhuman, slaveholding laws? It had full *power* so to do, but lacked the *will.* These laws and practices place the colored man among "baboons and monkeys;" so they were openly termed, by a member of the legislature. And a majority of the legislature sustained him in his infamous declaration, by voting *down* the resolutions.

The colored people have obtained the right of suffrage. Yes, and that right they must hold, and exercise, at the dictation of the "law and order" party. During the last election, some of our colored friends, in principle non-resistants, having no desire to involve themselves in the machinery of human governments, were driven, by proscription and threats of starvation, to the polls, and compelled to vote. One colored man went to the polls, protesting against the act he was thus compelled to commit, declaring that his conscience forbade it.

These are *some* of the acts of the "law and order" party. So long as it can use the colored man as *an instrument in obtaining power*, it will grant him the right of suffrage; but at the same time, it will afford no protection to his person, against the bloodhounds of the slaveholders; or to his daughter, from the clutches of the seducer. And this is their *humanity!*

Yet, as a *party*, it stands upon a level with the other parties, political and ecclesiastical, of the day. Anti-slavery, or morality in general, has nothing to hope from them. They do not possess the reformatory ingredient, and cannot benefit the world. But God is the slave's protector. In *His* arm is strength omnipotent to save. Parties must perish; but right shall prevail. S. S. ASHLEY.

SPECIAL MEETING OF THE RHODE ISLAND STATE A. S. SOCIETY.

A special meeting of the society was held at East Greenwich, R. I. on Wednesday, April 12, 1843. The meeting was called to order by the president, Peleg Clarke, of Coventry. S. Stanford Ashley was chosen secretary, pro tem. Frederic Douglas made some remarks relative to sustaining the anti-slavery office at Providence.

The following persons were appointed a business committee: Frederic Douglas, James Monroe, William G. Weaver, George L. Clarke.

The following resolution was reported by the business committee; discussed by F. Douglas, John Brown, William Chace, Peleg Clarke, George Chaplin, and James Monroe; and adopted:

Resolved, That the trustees of the Methodist church in this place, by refusing the use of their meeting-house to this anti-slavery society, for its present meeting, have acted in perfect keeping with their humanity-enslaving mother; and have added another to the long and dark list of proofs, already existing, of her complete abandonment to what her great founder hesitated not to call the "vilest sin that ever saw the sun."

Adjourned to half-past 1 o'clock, P. M.

Afternoon Session.—The following resolution was introduced, from the business committee, discussed by C. M. Burleigh, and F. Douglas, and adopted:

Resolved, That the fact of our being obliged to hold our meeting in this inconvenient school-house, and being excluded from the court-house, as well as the meeting-houses, abundantly proves the union of Church and State in crushing the cause of the slave.

The following resolution was presented by Cyrus M. Burleigh, and after discussion by Frederic Douglas, C. M. Burleigh, and James Monroe, was adopted:

Resolved, That the Providence and Stonington railroad company, in denying to the colored people rights granted to whites, have taken a course *unchristian and anti-republican*, inasmuch as it denies the brotherhood of the human race, and the equality of human rights; *mean and dastardly*, inasmuch as it is an insult and injury to the weak and defenseless; *dishonest*, as the money of the colored man is taken from him, and no equivalent given in return; and *illegal*, inasmuch as it deprives men of the privileges of citizenship, who are fully recognized as citizens by the constitution of the State.

The following resolution was introduced by James Monroe, and after discussion by Peleg Clarke, F. Douglas, George L. Clarke, C. M. Burleigh, and James Monroe, was adopted:

Resolved, That we recommend to the patronage of the abolitionists and people of Rhode Island, the National Anti-Slavery Standard, and advise the friends of humanity to use their best efforts for its support.

The following resolution was presented by Frederic Douglas, discussed by C. M. Burleigh, Frederic Douglas, and James Monroe, and adopted:

Resolved, That the American church, composed of the great ecclesiastical denominations of the land, by its fellowship and defense of slavery, by its cruel and malignant persecution of the free colored people, and by its opposition and indifference to the cause of anti-slavery, has thrown itself around the system of slavery, as its great bulwark of defense; and by its own position has forced us to expose the corruption and hypocrisy, which it covers with the garb of piety.

A statement with regard to the anti-slavery office, and the pecuniary concerns of the society, was made by George L. Clarke, and remarks relative to the matter by F. Douglas, Peleg Clarke, Wm. Chace, and James Monroe.

The meeting then adjourned to 7 o'clock, P. M.

Evening Session.—The society met pursuant to adjournment. Meeting opened by singing, "I am an Abolitionist."

The following resolution was introduced by C. M. Burleigh, and after discussion by S. S. Ashley, C. M. Burleigh, and James Monroe, was adopted:

Resolved, That immediate emancipation is nothing more than an application of the principles of Christianity to the sin of slavery; that a profession of belief in those principles demands a practical opposition to that system of chattelism which disgraces our land, and that intelligent anti-abolitionism is infidelity of the grossest character.

Adjourned, to meet at 9 o'clock Thursday morning.

Thursday morning, April 13.—John Brown, esq. in the chair. Meeting opened with singing.

Remarks were made by Frederic Douglas, James Monroe, and John Brown.

The following resolution was introduced, and after discussion, laid on the table:

Resolved, That the principal support of chattel slavery at the South, is the consumption of the produce of slave labor, by the people of the North; and therefore those abolitionists who persist in the use of the same, are practically recreant to the principles they profess.

Adjourned, to half-past 1 o'clock, P. M.

Afternoon Session.—Prayer by George Chaplin.

The subject of funds was again taken up, and money and pledges received.

The last-mentioned resolution was again taken up, and after discussion, again laid on the table. Adjourned, to meet at 7 o'clock.

Evening Session.—Meeting opened by singing.

The following resolution was presented by S. Stanford Ashley, and after discussion, adopted:

Resolved, That in the persons of our brethren, Burr, Work, and Thompson, now suffering in the State prison of Missouri, for endeavoring, in imitation of their great Master, to open the prison doors to those who were bound, for obeying the divine mandate, to assist the poor and needy, we recognize an imprisoned humanity, and an imprisoned Jesus; and we pledge to them our sympathies and exertions for the speedy consummation of that cause, in behalf of which they are enduring a twelve years' imprisonment.

Voted, That the proceedings of this meeting be published in the Standard and Liberator.

Voted, to adjourn, sine die.

S. STANFORD ASHLEY, *Sec. pro tem.*

PROVIDENCE, April 15, 1843.

PHILADELPHIA FEMALE ANTI-SLAVERY SOCIETY.

At a stated meeting of the Philadelphia Female Anti-Slavery Society, held 3d month 9th, 1843, the following resolutions were adopted.

Resolved, That while we deeply sympathize with those who are making efforts for their own emancipation, or that of their relatives and friends, by soliciting funds to purchase their freedom from those who unjustly hold them in bondage, we nevertheless must decline all pecuniary aid in such purchase, regarding contributions for this object as a worse than useless appropriation of money, and as an indirect support of slavery.

Resolved, That we will discourage such contributions, because those who give aid in this way, erroneously imagine they are promoting the cause of human freedom, when they may in fact be only transferring the bond to others equally entitled to their liberty.

ANNE M. HOPPER, *Secretary.*

TALES OF OPPRESSION.

BY ISAAC T. HOPPER.

No. LXXI.

The following story was printed in the Liberty Bell for 1843; but as many readers of the Standard have not an opportunity of seeing that very interesting little volume, we republish it:

"About the year 1805, a colored man, who was a slave to a Colonel Hopper, of Maryland, (he was no relation of *mine*,) left his master and went to Philadelphia, taking with him his wife and children, who were also slaves. He hired a small house in Green's court, running north from Pine street, between Fourth and Fifth. After remaining there some months, his master obtained knowledge of his whereabouts, and followed him. He applied to Richard Hunt, a constable in Philadelphia, who was a notorious slave-hunter; they made application to a magistrate, procured a warrant to arrest the fugitives, and proceeded, in the dusk of the evening, to the house where they resided. The man had just returned from his daily labor, and was peacefully sitting with his wife and children, not dreaming of a visit from his old master, when the door opened, and in he rushed, accompanied by the officer. An instance of greater presence of mind is rarely met with, than was now exhibited. The man immediately rose from his seat, flew to his master, and throwing his arms around him, exclaimed, 'O, my dear master, how glad I am to see you! Will you pardon me for leaving you? I *thought* I should like to be free, but I would a thousand times rather be your slave. I would have returned home, but I was afraid you would sell me to the Georgia men. If you will only forgive me, I will go back with you, and never leave you again. I can't get work, and we have been almost starved. I beg your pardon a thousand times.'

"The master was highly delighted to find his man so desirous of returning home. He readily promised to pass by his offense, and treat him with kindness. The colonel was, by this ingenious manœuvre, thrown completely off his guard. He informed the constable that he had no further need of his services; but the slave urged him to wait a few minutes. He said he had a little money, for the first time since he had been in Philadelphia, and he wished to get something to drink; for he supposed his old master must be tired. He stepped out, leaving his master and the officer, both of whom were very intemperate men. He soon returned, with a goodly quantity of gin, and they spent the evening inquiring about old friends, and talking on matters that had transpired at home since he had left. In the course of a few hours, the colonel, and his friend, the constable, became insensible to everything around them. The slave made out to lift the former on a bed that was in the room, where they were sitting, and the latter lay stretched upon the floor. Having disposed of his two friends so *satisfactorily*, he cleared out, and retired with his family to New Jersey; where they were comfortably located before the rising of the sun.

"When the colonel and his friend awoke, what was their astonishment to find themselves the only occupants of the house! They immediately set out in quest of the fugitives. After a fruitless search of several days, the colonel called to see me. He complained bitterly of the deception practised, and of the man's ingratitude in leaving him. He descanted, at considerable length, upon the slave's folly in deserting his service, and upon the happy condition he and his family enjoyed while in Maryland. He very civilly asked me to lend him my assistance in finding them; promising to treat them as kindly as if they were his own children. I observed, that if the man was as happy at home as he represented, I had no doubt that he would soon return voluntarily; and so my services would not be needed. I told him that I did not justify falsehood and deception in any case; but it was no more than might be *expected* of one who was a slave, and had dwelt all his life with a slaveholder; that I was wholly unable to discover upon what pretense he predicated the charge of *ingratitude*; for I thought the man owed him nothing. On the contrary, *he* was indebted to the slave, who had already served him more than thirty years. So far from rendering assistance in finding the poor fugitive, I told him if my services were necessary, I would, with all my heart, assist them in keeping out of his grasp. He asked me if I had seen the man. I answered that he called upon me immediately after leaving his house in Green's court, and that I had given him such counsel as appeared proper and necessary. I told him also that he was the first slaveholder of *my name*, that I had ever met. I gravely queried whether he were not an imposter, and had assumed *that* name, as a means of facilitating his wicked project of recapturing the objects of his avarice. He assured me that he had not; that his real name was Hopper. He remained in the city a week or ten days, when he became a victim to *mania potu.* I was informed that he was taken home in a strait-jacket, and soon after died.

"A few months after the colonel had left the city, his man called to see me. While relating the manner of his capture and escape, he laughed till he could hardly stand. 'I knew his weak side,' said he; 'I knew where to touch him.' I asked him if he did not know it was very wrong to tell such falsehoods, and make the men drunk. He replied, 'I suppose it *was*; but liberty is sweet, and none of us know what we would do to secure it, till we are tried.'

"After remaining some months in Jersey, he returned to Philadelphia, where I knew him several years. He supported his family comfortably, and was never afterward molested."

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, APRIL 27, 1843.

RE-ORGANIZATION.

The proposition of S. S. Foster, as published in the Standard of last week, cannot properly be called *re-organization.* It is a proposition to change essentially the character and scope of our present organization, retaining some of its features, and engrafting others, and so narrowing the conditions of membership, as to make the whole project impracticable, to say no more. I believe it will be generally regarded in this light; and would consider it unnecessary to make any special remark thereupon, but for the concurrent influence of other circumstances, which tend to discourage anti-slavery effort.

The ineffectiveness of our present organization is the base of Mr. Foster's proposition. He affirms that it "essentially fails, in every important particular, of accomplishing the object for which organization is intended;" and cites, as one evidence of this, that there is no increase in the number of societies. He overlooks the important fact, that the formation of societies was only one of the modes by which to disseminate a knowledge of anti-slavery principles; and that for this purpose, a certain number is sufficient. Ten times that number could do no more, but would form an obstruction, by lumbering the cause with too much organization. The decreased activity of local societies is accounted for by the fact, that there is less for them to do. In Mr. Foster's own words, "they have fully vindicated anti-slavery principles;" and it is gratifying to observe, that they are valued, not for *themselves*, but for their *uses.* We have thus avoided that great error, so obvious in most existing organizations, and especially in the ecclesiastical and political parties of our time, of sinking the *object* in the *agency.*

The non-increase of local societies in number and activity, is not, therefore, conclusive evidence of inefficiency in our general organization. Nor will the events of the past year justify such a conclusion. The amount of labor must of course be proportionate with our pecuniary means; and in no single year since the formation of the society, has the amount of labor been so great, compared with our means, as since the annual meeting of 1842. Does this look like such imbecility as Mr. Foster complains of? He appears to have entirely lost sight of the grandest moral effect of the anti-slavery effort—*the creation of a spontaneous activity throughout the free States*, in favor of human rights. If this can go on without the enormous expense which was necessary to sustain it some years ago, so much the better. *If the people* are disposed to carry the cause by spontaneous action, let us rejoice in it. This is the true moral position of our enterprise. The diffusive light of freedom has spread abroad over the land, and has become omnipresent. It cannot be chained, by constitutions and by-laws, to the platform of any human organization.

It is true, however, that the American Society has not been so highly subservient to its object, as it might, or should be. The tremendous misapplication of funds, and other misdeeds of a former administration, sorely shook the public confidence in its integrity. Time, pat

says, "No man can carry three watermelons under one arm."

I cannot regard the object of our organization to be, a division of "the community into two, and only two parties;" but rather, and simply, the dissemination of light and truth throughout the land, and the moulding of all parties into one, by conviction of the universal equality and brotherhood of the human family. To array men in parties—to place them in a belligerent position towards each other, is indeed to "draw a line," but it is a line of separation and distance, which cannot fail to prove adverse to all the kindly offices of Christian charity and love.

The platform of our present organization was laid when the minds of the builders were marvellously moved by truth, *in its simplest form*. They had not the interests of any existing assocations to serve, or to influence their decisions. There were no sectional strifes operating to sway them from the direct purpose of their deliberations. Experience has proved it to be broad enough to admit the co-operation of all classes of freemen, and so free and testing, that slaves to sect and party must perforce flee from, since they cannot rule it.

It is hardly necessary to examine friend Foster's plan in detail. It must be obvious to every eye, that he contemplates an organization essentially different from the American Society. I am happy to be able to add a brief and pertinent extract from a letter received within a few days from one whose judgment is entitled to great weight, and whose fidelity and single heartedness to the cause of human freedom is above all praise—William Lloyd Garrison:

"I am for the organization, as long as two of us remain to adhere to it. We may be severely crippled in our resources—we may be forsaken by multitudes, who have hitherto been associated with us—we may be a society little better than in name; but what shall separate those who love one another, and the cause? Shall 'hard times?' Shall doubts, which are traitorous? Shall lack of resources? I am prepared to say, No. The flag is nailed to the mast, and there let it remain, till we conquer or perish."—J. S. G.

THE AFRICAN RACE.

On the first page is a highly interesting article on this subject, from the Westminster Review. In various articles, in the course of the last two years, I have given utterance to the idea there suggested; viz: that the African race are destined to a higher civilization than any the world has yet known; higher, because it will be more gentle and reverential. In comparison with the Caucasian race, I have often said that they were what woman is in comparison with man. The comparison between women and the colored race *as classes* is striking. Both are characterized by affection more than by intellect; both have a strong development of the religious sentiment; both are exceedingly adhesive in their attachments; both, comparatively speaking, have a tendency to submission; and hence, both have have been kept in subjection by physical force, and considered rather in the light of property, than as individuals. As the *intellectual* age passes into the *moral* age, women and the colored race are both rising out of their long degradation. The progress of both will be more and more perceptible, as men learn to respect *goodness* more than *knowledge*. In that age, which is fast approaching, music will reach its culminating point, as sculpture and painting have in the ages that preceded. The gift of music is almost universal with the colored race; all Africa is filled with song. The expression of their music, like the tones of their voices, has not yet risen into the spiritual; but this will come, when physical force ceases to reduce them to the situation of animals.

The frequent wars on the coast of Africa argue nothing against the characteristic docility of the race; for these wars have been constantly excited by white men pursuing the slave trade. As for insurrections, they have been so remarkably unfrequent, that slaveholders urge the fact as a proof that Africans were made for slaves. Under excessive provocation, there have indeed been some terrible outbursts; and when a negro *is* sanguinary, he is *very* cruel. The same thing holds true of women. A bad woman proverbially goes to greater lengths of vice and crime, than a bad man. Corrupted *sentiments* are more depraving in their influence, than perverted *intellect*. Hence, of all the vices and crimes which disease human souls, none is more completely hardening, so thoroughly debasing to the whole character, as that which changes the sacred sentiment of love into mere sensual passion. Society is now like a pyramid bottom-upward; the highest point is of course the lowest, and the whole pyramid whirls round, for want of something to rest on.

Among the races of men, I believe, too, that the type of the highest civilization is now the lowest; and it is so because the *affections*, the *sentiments*, have hitherto been made "hewers of wood and drawers of water," to *physical force* and *intellectual power*.

Swedenborg says, that of all the heathen tribes of earth, the African stands *nearest* to the Christian Church, the spiritual world; and this by reason of their docility and reverence. He likewise makes the singular declaration that the only true Church is now in the centre of Africa, entirely unknown to the rest of the world; and that their innocence and faith enable the angels to have visible communication with them, as is recorded of the most ancient church.

This is mentioned as a curious fact, not as authority.

L. M. C.

HUMANITY IN RHODE ISLAND.

If our correspondent, S. S. Ashley, will reflect candidly, he will see that the Standard has not pursued an unfair course. How could I possibly know the right and wrong of this vexed question in Rhode Island? Correspondents complained to me that the statements of L. D. Y. were not true. It would not have been fair for me totally to disregard such complaints. I published them for the express purpose of giving L. D. Y. a chance to vindicate his statements. Perhaps the legislature of Rhode Island had not so base a design about colonizing the Indians as L. D. Y. suggested, and perhaps they had. There is a great deal of true metal in Rhode Island; but I must say that a State which allows such laws to disgrace its statute-book, and whose leading men throw their influence so strong in favor of colonization, has no right to expect to be believed, when she talks of her willingness "to grant all rights and privileges to the blacks." Let her own laws be the answer to all such hypocritical pretensions. I do not know which of the two parties is the least unjust toward the colored population; but whichsoever is in power, and does not amend laws so outrageous to humanity, let the disgrace abide with them. It is high time that the clear voice of justice and universal freedom should be heard above the clash of contending factions.

I ask pardon of L. D. Y. for calling him an "anonymous correspondent." I had entirely forgotten that a note with Mr. Ashley's signature accompanied the communication. He would excuse this forgetfulness, if he knew the great quantity of notes and letters which are all the time flying through an editor's hands, like a shuttle through the loom.—L. M. C.

HENRY CLAY.

Henry A. Wise, in some of his denunciations of the whig party, avers that Mr. Speaker White was Mr. Clay's speaker, having received his appointment as such by the dictation of Mr. Clay; that Mr. Speaker White, acting under the aforesaid dictation, placed John Quincy Adams, and other abolitionists, at the head of the committee on foreign affairs, and other important committees; ergo, that Mr. White leans to the abolitionists, and Mr. Clay with him; and as Mr. Clay is the particular favorite, and prominent candidate of the whig party, that, therefore, the whigs are not to be trusted on the subject of abolition.

The Richmond (Va.) Whig, in repelling these charges, says:

"We challenge this illiberal fault-finder to point the country to one man in its broad extent, who has taken bolder and more decided ground against the abolitionists, and all their doctrines and proceedings! Has he never read the inimitable address of Mr. Clay to Mr. Mendenhall, of Indiana, in which abolitionism encountered the severest and most effectual rebuke it has ever met, from its dawning hour to the present? That matchless, annihilating argument against abolition and its mad schemes, we dare assert, gives better earnest of Henry Clay's devotion to the peculiar interests of the South, than a thousand and one rhodomontades of Mr. Wise, and contains more solid and effective reasoning against the pretensions of the anti-slavery fanatics, than Henry A. Wise could generate and pour forth in a generation.

Besides, both Mr. White and Mr. Clay are slaveholders—large slave owners; and if, like the rest of mortals, they feel the impulses of self-interest, they have irresistible inducements, in common with all other slaveholders, to oppose, to the uttermost, all, who, in any form, assail the institution of slavery. And we do not doubt, for one moment, that at this hour, Mr. Clay is more odious to the abolitionists, than any other man in America. These sagacious fanatics—for fanaticism is ever watchful and cunning—are not unaware of the immovable firmness of Mr. Clay. They know well that he has never, in all his public life, trimmed or faltered; that he has never sacrificed conviction, principle, or duty, to "catch the popular breeze;" that what he honestly thinks, he boldly says; that what he maintains, he fearlessly executes, without regard to self; that he does not strive, like Mr. Wise, to be "all things to all men"—this thing to-day, and that to-morrow; "everything by turns, and nothing long." No!! They are sensible that in Mr. Clay they have an implacable foe, and one whose opposition is not like the puff of the whirlwind, whistling violently for a moment, and then gone forever; but who, by calm, dignified, and steady resistance, will make that resistance, by its moral force, effectual. For this reason, the northern fanatics detest and fear Mr. Clay more than any one else—far more than they do Mr. Wise, and such like, to whom they are actually grateful for that indiscreet fire, and noisy agitation, which, more than anything else, fan the flame of abolition, and save it from extinguishment.

Miserable sophistry, then, and illiberal disingenuousness, that would endeavor, through an ungenerous, unmanly, and artful assault upon Mr. White and Clay, to connect the whig party with the abolitionists!"

Praising Henry Clay for not "trimming to the popular breeze," and acting "without regard to self," in his efforts to sustain *slavery*, is ludicrous enough. It is the first time that we ever heard that abolition was a "popular breeze!"

HOW THE SOUTH UNDERSTANDS J. Q. ADAMS.

The Richmond (Va.) Whig says:

"With all his eccentricities, (of which we are, least of all, his admirers,) Mr. Adams is confessedly one of the first men of the age we live in. He is a prodigy of mind and learning. Informed on every subject within the wide range of human knowledge, he is peculiarly versed in whatever relates to the foreign relations, and the foreign concerns of the nation. In this respect he has no equal, and never has had a superior in the Union. To appoint such a man, venerable for his age, experience, and diversified public service, chairman of the committee on foreign affairs, was not only natural, but was due to the nation.

What harm could he do in that capacity? Sympathizing, as Mr. Wise says he does, with the abolitionists, he might, in any case of conflict with foreign powers on a subject connected with slavery, (as in the case of the Creole,) take sides against his country. To this we say, that Mr. Adams is no abolitionist. Notwithstanding his pertinacity on the subject of the right of petition, he is no abolitionist. He has solemnly averred, in the house of representatives, and elsewhere, that he regards the rights of the southern slaveholder to his slave property as guarantied by the Constitution. This day, the South might far more safely rely upon him than upon brawling champions, who get astride the hobby of abolition, to ride unto a little notoriety, and whose *noisy* zeal of itself raises suspicion of their loyalty."

How will the old veteran relish this compliment?

TRIAL BY JURY.

In the New-York assembly, the *House* lately voted to repeal the law passed in 1840, granting trial by jury to persons claimed as fugitive slaves. The ground taken was, that the law was *unconstitutional*, and had in effect been so decided by the late decision of the Supreme Court. The vote stood thus: ayes 60, all democrats; noes 45—whigs 33, democrats 12. The bill thus passed not only repeals the jury law of 1840, but the provision of the revised statutes requiring proof that persons claimed as fugitive slaves are really such, and even nullifies, so far as it relates to slavery, the time-honored writ of *homine replegiando*, by which a man held in bondage might compel his task-master to show his right so to constrain him.

Luckily, the bill did not come before the *Senate*; so the law of 1840 remains as it was. We are as little prone to make political prophesies as we are qualified for such an office; but when this question was first agitated in the New-York legislature, we did venture to prophesy that a great rattling of knives and forks would be made, to satisfy the South, but that the dinner would not in reality be served. In view of the final disposition of the question, the New-York American says:—"The repeal passed the House to satisfy the South, and was kept out of the Senate, to avoid displeasing the North."

Whether the South *will* be sufficiently satisfied to cast her influence in favor of Van Buren for the presidency, remains to be seen. The Albany Argus, the State organ of the party, seems not to be quite sure on the subject; for it regrets that the repeal did not go through the Senate.

The doctrine of the Supreme Court of the United States is, that the constitutional provision for recovering fugitive slaves can be executed independently of all interference of the individual States. Massachusetts and Maine, therefore, forbid their officers to have any participation in this criminal pursuit. Why does not New-York do the same? There would be nothing *unconstitutional* in *that*.

THE WISDOM OF THE SOUTH.

The Mobile Herald contains the following paragraph:

"RIGHT.—About three hundred copies of a dirty abolition paper, called the American and Foreign Anti-Slavery Reporter, was received at the New Orleans post-office on Saturday, and the post-master made a bonfire of them."

The Anti-Slavery Reporter here referred to, contains an Address to the Non-Slaveholders of the South, portions of which have been transferred to our columns. A more able, dispassionate, and convincing argument, it has rarely been our lot to read, on any subject. Its spirit is altogether friendly, and its tone respectful; yet, there are no means in this "free country" of having it reach those to whom it is addressed, and whose interests are so deeply involved in the question thus calmly discussed!.

AN ANCIENT TESTIMONY AGAINST SLAVERY.

De Soto, confessor of Charles V. and a leading member of the Council of Trent, was so celebrated for his learning, that it was common to say, *Qui scit Sotum, scit totum*. (He who knows Soto, knows everything.) He zealously defended the natives of America and Africa against the cruel avarice of the Spaniards. "It is affirmed," says he, "that the unhappy Ethiopians are, by fraud or force, carried away, and sold as slaves. If this is true, neither those who have taken them, nor those who purchased them, nor those who hold them in bondage, can have a quiet conscience, till they emancipate them, even if no compensation could be obtained."

Mackintosh, in his work on the progress of Ethical Philosophy, says this was the first condemnation of the African slave trade. It is contained in a work, which comprises the substance of lectures delivered at Salamanca, when the ambition of the government, the avarice of the people, and of course the influence of the priesthood, were all in favor of slavery and the slave trade. The old monk had more courage than most of the clergy of the present day.

WHY DON'T YOU GO TO THE SOUTH.

The celebrated Elder Knapp, has been lately preaching in Richmond, Va. Feeling called upon to declare "the whole counsel of God," he preached against slavery, in a mingled congregation of slaveholders and slaves. This, of course, produced great excitement, which was increased when he gave out notice that he would hold a meeting to address the slaves. Had he held such a meeting, he probably would have enjoined upon his hearers the Christian duty of enduring wrong with patience, and forgiving all injuries. But Judge Lynch was afraid to trust any religious teacher to talk with the slaves, unless he had been previously sworn to respect "the peculiar institution." The mayor informed elder Knapp that he had better quit Richmond with all convenient expedition, which advice he deemed it prudent to take.

JUDGE JAY.

This upright and excellent man, Judge of Common Pleas, in Westchester county, has lately been removed from office. His ability as a lawyer, his uprightness as a judge, and his stainless moral character, were acknowledged by all parties. He devoted himself to the honest discharge of the duties of his office, and kept aloof from the strife of politics. His most prejudiced political opponents could bring nothing against him, except that he was an *abolitionist*, The Tribune says:

"Here is another step in the road of submission to slave dictation and slave degradation. Judge Jay is a heretic—daring to believe that a man is not a dog; and this has called forth the anathema of the Vatican!"

LETTERS FROM NEW-YORK—No. 57.

I spoke, in my last letter, of the blessed ministrations of sorrow. On reading it over, I am reminded of a remark made by a friend, years ago, the truth of which is confirmed by my own observation: "It may all be very true," said he, "what the preachers say about people's being made better by affliction; but among all my acquaintance, I have not found one who was improved by trouble. It seems to render them either indifferent, or bitter toward the world. I believe prosperity is good for people; it makes them more sunny in their tempers, and more genial in their sympathies."

There is great truth in this remark; but I apprehend it is applicable mainly to *pecuniary* trouble. I have known many a temper spoiled, many a kind heart chilled, and many a domestic paradise blighted, by trials of this kind. "Pecuniary difficulties, in all their wretched and entangling minutiæ, like the diminutive cords by which Gulliver was bound, tame the strongest mind, and quell the most buoyant spirit."

But *these* trials man has brought upon himself; they are owing to a false state of society. The sorrow which comes from the hand of God has in it something ennobling and purifying. It raises us from the material into the spiritual, and brings us into close relation with the unseen world. To part from those we love—to hear no more the one dear voice, whose tones are *all* remembered—to miss the thousand little daily acts of kindness—to have none left to look *into* our eyes, as the loved one—this is agony. Oh, God! how terrible is the agony! But this is a part of the plan of our being. Our Father, seeing that this wo was necessary, has made it holy, and elevating. In the shadow of the Cross stands ever the sepulchre with the stone rolled away, and angels declare to the mourner, "He is not here; he is risen. Why seek ye the living among the dead?" And a voice higher than the angels, proclaims, "Because I live, ye shall live also."

"There *is* no Death to those who know of life;
No Time to those who see Eternity."

On the hearth-stone of human sorrow rises the religious altar; and men become angels by meekly laying thereon the sacrifice of broken and contrite hearts. Pecuniary entanglements *may* produce this result, but they rarely do. It is not their natural and appropriate office. Within human *love* there is ever somewhat divine; and this rises from the tomb into heaven. But it is not so with the accumulation of wealth. From the sepulchre of *such* hopes, no angels watch to roll away the stone.

Such anxieties are heart-rending, and such disappointments dreadful, even to a degree that unsettles reason, and makes existence an insupportable burden. Yet the whole structure of society tends to stimulate these false hopes, and increase the anguish of defeat. We send our sons out into the world to pass through a fire worse than that of Moloch; and where one escapes, a thousand fall. Urged on by a false education, and false surrounding influences, young men rush after the Jack-o'-Lantern of wealth, believing that thus only can they light the taper of a pleasant *home*, which seems to shine on them from afar, as they struggle along through the wilderness of care. The boundaries of right and wrong are so indistinctly marked—there is so much *legal* which is not *moral*, and so much *moral* which is not *legal*, that it seems a mere chance whether the wayfarer keeps within safe limits. One man goes out deliberately to shoot his enemy, and all the nation honor him, and name him for the highest office in their gift; another man kills his enemy in the sudden heat of passion, and is hung. One man swindles, as banker or merchant, and lives rich and respected; another, who swindles as forger or thief, is imprisoned for years, and branded as an outcast. In this whirl of falsity and corruption, thousands go down to ruin and despair; victims of a grief which has in it nothing divine, and brings no healing on its wings; and therefore more to be compassionated than that sorrow which raises and consecrates the soul.

The newspapers abound with such items as the following:

"*Last moments of Col. Shelton.*—In noticing the death of Colonel Shelton, by suicide, the Vicksburg Sentinel says he was a kind and affectionate father, and was humane in all the relations of life. He left some memoranda behind him, in which the horrors of his mind, during the period which immediately preceded his death, are forcibly depicted. No one can read these hasty notes, with other feelings than sympathy for the fate of the wretched man:

20th.—I fear my fate is fixed. Graves will do nothing to-day, and Crane is uneasy—so are others, who have entrusted me with their funds. If I am deceived, I cannot survive it. My fortune is gone—my credit also. If I am deceived, I cannot meet my friends who have relied on me. How am I to meet my God! Must my destroyer live, and I die? Oh, God, how awful! Yet it is better to die by my own hands, than to live in agony; or meet my God with my own, than the blood of another on my hands. It must be, if I am deceived—Monday. Tuesday, 10 o'clock.—No better. What is to be done? Night, 11 o'clock.—I have received nothing but promises, depending on government. The truth is, my warrants have been used to fill up examination. As far as gone, the specie is in amount full. If the investigation was over, or excitement at an end, I would receive all in gold, or as much as I need at present, to satisfy all who have entrusted me.

22d.—The question now is, Will those persons continue to delay longer? I am sure myself that all is safe; if they do not, I die to-day by my own hands. Oh, God, forgive me! Oh, God, take care of my wife and little ones!

The following is a copy of a note left upon the bank of the river, and supposed to have been written just before his death:

Before I take this dreadful leap, I swear, before the living God, that Graves has all the funds I could get. It was invested in State warrants, left him under the promise that gold should be paid at par as soon as the investigation was over. All is gone.

The only warrants which I can describe, I have no doubt are in the treasury: An old warrant, $1,226; Tracy warrant, $736, belonging to T. P. Ware; $876, wrapped in Tracy's account, left as collateral security, belonging to W. R. Crane.

I further swear, I have not a dollar—my family has. Mr. Graves has $7,283, and about $4,000 besides. Not one cent have I received, unless it be $300, borrowed of Mr. Thomas, and $291 of E. Graves; so help me God! W. H. SHELTON.

March 30, 1843.

The wife of this wretched man died of grief at his untimely end, and his children are left to poverty. He had loaned money to R. S. Graves, State treasurer of Mississippi, and a brother politician, in order to screen him from shame, when his accounts were undergoing scrutiny; and Graves did not return the money, as promised.

Who can say that this Colonel Shelton might not have been a Fenelon, a Howard, or a William Penn, if he had lived under healthy social influences? Who but the All-seeing can decide how far he was an innocent victim to a false structure of society? He is but one of thousands. The streets of New-York are full of anxious, care-worn faces, on which I see written discouragement, desperation, crime, and suicide. Never did I witness such universal marks of internal restlessness and wretchedness, as this spring. *Is* there no help for this state of things? The tinkering and soldering of governments, with their banks and anti-banks, their tariffs and anti-tariffs, evidently make "confusion worse confounded." If there *be* no way to stop this great game of venality and corruption—to take away the stimulus which now goads nine-tenths of the civilized human family into vice and crime—no means of substituting therefor healthy incitements to real happiness and genuine progress—why, then, Heaven send that Miller's theory prove correct! It is better to blow up this miserable world, and begin anew.

But there *is* a path out of all this confusion; and the earnest "pathfinders," who are abroad seeking for it, *will* find it. Anxiety, embarrassment, dishonesty, and despair, are *not* man's natural destiny. Look at the cantons of Switzerland, where, if neighbors differ in opinion about the boundaries of their land, one sends the other before the judge, to tell *both* sides of the story; saying, "Thou wilt tell the truth, I know, and that is all they need, to help them decide aright." Our defaulters, repudiators, forgers, treaty-breakers, and swindlers in general, have precisely the same human nature, as those honest Swiss peasants. It is obvious that *social influences* are at fault. The human soul *cannot* grow and prosper under them. In England, France, and all the civilized world, the same proofs, under various modifications, stand visibly forth to challenge the observation of all thinking men. Some lay the fault on *commerce*, and say the Swiss peasant would become corrupt if he traded. But surely, in the nature of commerce, rightly considered, there is nothing bad. For nations to interchange goods with each other, for the happiness and benefit of all, has in it something noble. It is love to the neighbor in a universal form; and can be made bad in its effects, only by being made to minister to a love of self. If trade were on a right foundation, the merchant would rank next to the true priest in the social scale. That he is now content to "turn a penny" on war, pestilence, and famine, is one of many proofs that the world is an inverted pyramid.

If the clue has not already been given to lead man out of this labyrinth of care and crime, it surely will be given. Hope on, and hope ever.—L. M. C.

BRITISH PERIODICALS.

Mr. Mason continues to bring out these with his customary dispatch. Blackwood for March contains a continuation of the spirited articles called The World of London. It is upon "Gentility Mongering," and is a keen satire on those who leave old friends and associations, for the sake of getting a footing in more fashionable circles. There is an imaginary conversation between Sandt and Kotzebue, by W. S. Landor; a true tale of the Caucasus, poems and ballads of Schiller, &c.

The Dublin University contains a long article on Mormonism, or New Mahommedanism in America; in which is quoted Robert Southey's prediction, that "the next Aaron Burr who seeks to carve a kingdom for himself out of the overgrown territories of the Union, may discover that *fanaticism* is the most effective weapon, with which ambition can arm itself; that the way for both is prepared by that immortality which the want of religion naturally and necessarily induces, and that *camp*-meetings may be very well directed to forward the designs of a *military prophet*. Were another Mahomet to arise, there is no part of the world where he would find more scope, or fairer opportunity, than in that part of the Anglo-American Union, into which the elder States continually discharge the restless part of their population, leaving laws and gospel to overtake it if they can; for in the march of modern colonization, both are left behind."

☞ R. A. S. of Leominster, Mass. is informed that his communication will be laid before a committee, at the anniversary meeting, and his suggestions receive that careful heed to which they are so well entitled. For reasons which may suggest themselves to his own mind, this is deemed a more judicious disposal of his letter, than to lay it before the public.

☞ Correspondents will please have patience. We are very much crowded with communications just now.

Anti-Slavery Items.

THE SLAVE TRADE—ITS ALARMING EXTENT.—A cargo of six hundred human beings, fresh from the shores of Africa, were landed on the island of Cuba last month! This barbarous, inhuman, diabolical traffic, is still carried on with vigor. Indeed, we are told that two or three large "Houses," in this very city, fit out their fast sailing schooners, in scores, to prosecute the accursed traffic. In other Atlantic cities, there are many merchants who make it their sole business. If out of every three vessels equipped for the service, one is captured, still we are told the business yields a vast fortune in less than ten years! One firm here has amassed a princely fortune by it—the members of that firm roll through our city in gaudy equipages, with footmen and postillions—they mingle with people who are considered honest and respectable! No man, in whose breast throbs an honest principle, would desire wealth thus accumulated. Who would not prefer the meanest attire, and the humblest fare, to a fortune obtained by enslaving ignorant beings for life?

From Cuba, the slaves are clandestinely transported by these fiends to the southern States, landed on some remote shore, from thence conveyed to some populous city, and sold at public auction! We hope that the United States' fleet will soon be on the coast of Africa, to arrest this trade. By the way, we should like to know how many slavers the United States cruisers have caught within the last ten years. Can any one tell?—*N. Y Sun.*

In the last Standard, we mentioned that the United States ship Vincennes met a suspicious, pirate-looking vessel, and having searched her *to ascertain what she was*, (the only right *claimed* by Great Britain, and which our government denies,) let her go free, with a cargo of slaves, because she carried a Spanish flag and papers; "for," says the person who describes the scene, "the respect we claim for *our own flag*, we must not refuse to other nations." Under this system of mutual respect to flags, the accursed slave-traffic is indeed likely to flourish with inpunity all the world over. Would that this people knew the exceeding wickedness of their government.

FUGITIVE SLAVES IN CANADA.—On Saturday, the 4th instant, a deputation of the committee of the British and Foreign Anti-Slavery Society, and their friends, waited on Lord Ashburton by appointment, relative to the bearing of the tenth clause of his treaty with the United States, on the security of fugitive slaves seeking refuge from oppression in Upper Canada. The deputation consisted of Messrs. J. Forster, Stacey, Alexander, Barrett, Sterry, Cooper, Conder, Beaumont, and Scoble; the Rev. Messrs. Hinton, Carlile, and Dr. Rolph, Upper Canada; Dr. Madden, and M. L'Instant, of Haiti. They were received with much courtesy by Lord Ashburton, and, throughout a lengthened interview, in which the important subject was fully gone into, his lordship gave them the fullest explanations of his intentions in acceding to the clause, and assured the deputation, that it was no more designed to touch the fugitive slave, than to affect the case of deserters, or parties charged with high treason. Giving the noble lord entire credit for his intentions, the deputation could not but express their regret that the same limitation which existed in the former treaty, on the same subject, did not occur in the present. In the extradition clause of that treaty, fugitive slaves were expressly excepted.

The deputation pointed out to the noble lord the danger to which refugees from slavery were exposed under the clause in his treaty, and trust he felt the urgent necessity for immediate measures of precaution to prevent its becoming in the highest degree oppressive to them, and dishonorable to this country.

That attempts will be made under the clause by southern planters to recover their slaves, there can be no doubt; that they have their agents or emissaries already in Canada is certain; and that, as in the recent case of Nelson Hackett, to which we shall recur in our next, even British functionaries may be found to give the influence of their office in favor of the slaveholder, is to be feared. It is, therefore, matter of urgent necessity, that the clause should be modified, so as clearly to except fugitive slaves from coming within its operation, under any pretext whatsoever, as the only effectual way of preventing the evils which may otherwise arise from it, and of disappointing the expectations of those whose object in recovering the fugitive is vengeance, not justice.

British and Foreign Anti-Slavery Reporter.

"THE WORLD'S CONVENTION."—It is expected that the venerable Thomas Clarkson, now 84 years old, will again preside at the anti-slavery convention to be held in London, on the 13th of June next.

LANE SEMINARY AGAIN.—Rev. Edward Smith, editor of the Spirit of Liberty, has lately been delivering anti-slavery lectures at Cincinnati. He writes thus:

On Wednesday morning, a deputation waited on me from Lane Seminary, with an invitation to deliver a lecture there. I did so at 7 P. M. Dr. Beecher and Professor Stowe, were present. The meeting requested to hear the Bible view of the question, and this I made the subject of my lecture. At the close, a student, whom I understood was from the South, asked a number of questions, which gave evidence that he was a friend to the institution of his section; but he finally gave it up, and gave place to others, who asked a number of questions. Dr. Beecher and Professor Stowe also made a number of inquiries; and, after an interview of two hours spent in lecturing and answering questions, I left for the city. All appeared highly gratified. Dr. Beecher expressed high satisfaction, but did not give evidence of thorough conversion. Not so with Professor Stowe; he openly acknowledged his entire concurrence. The doctor did not give evidence of having examined the subject with the care its importance demands; but Professor Stowe had paid very considerable attention to it. This was the first lecture which has been delivered at the seminary since the days of Theodore Weld. Lane Seminary may be considered the birthplace of anti-slavery in Ohio, and it will be, no doubt, highly gratifying to the noble band who breasted the storm in the days which tried men, to learn that anti-slavery has been again fully tolerated; yea, invited back to its former residence.

POLITICAL PARTY.—The following extract is taken from Combe's Notes on the United States:

——"A moral party is much wanted, one which should advocate what is right, *and care nothing about votes*. Such a party would rally round it the sound portion of the people, and do great good. At first, they would fail; but if they had courage to persevere, they would acquire such strength, that they would be in a condition to dictate terms to both of the political parties."

Just such a *moral party* as is here described, was the original anti-slavery movement. May those who *have* persevered thus far, have courage to do so still. The symptoms of *discouragement* are seen when they begin *to care about votes*; or, instead of a *moral* party to become a *political* party.—*Liberator.*

O'CONNELL AND DICKEN'S.—The Irish papers contain a letter addressed by Mr. O'Connell to his friend, Mr. Barrett, the editor of the Pilot. Mr. O'Connell says "I saw with great surprise, in the last Pilot, a paragraph which you certainly took from some other newspaper, headed 'O'Connell and Dickens,' and purporting to be a quotation from an alledged letter of mine to the editor of a Maryland newspaper, published at Baltimore, and called the Hibernian Advocate. The thing is, from beginning to end, a gross lie. I never wrote a letter to that newspaper; nor am I in the habit of corresponding with the editors of American papers. I have seen, indeed, with great contempt, but without much surprise, in several American newspapers, letters deliberately published under my signature, given to the American public as genuine documents—all, of course, being forgeries, but published by the editors as if perfectly genuine." After some severe remarks about what he calls the "outrageous rascality" of a portion of the United States' press, Mr. O'Connell, speaking of Dickens, says, "Perhaps it is right that I should add, that few people admire more the writings of Dickens, or read them with a deeper interest than I do. I am greatly pleased with his 'American Notes.' They give me, I think, a clearer idea of everyday life in America than I ever entertained before. And his chapter containing the advertisements respecting negro slavery, is more calculated to augment my fixed detestation of slavery, than the most brilliant declamation or the most splendid eloquence. That chapter shows out the hideous features of the system far better than any dissertation on its evils could possibly produce them—odious and disgusting to the public eye."

OUR ANCESTERS.—Calling one morning on a gentleman, (at Cape Horn,) I was shown into his library; and while waiting for him there, took up Cicero's letters to Atticus. One of the first letters which caught my eye was that in which the Roman orator complains of the stupidity of the slaves from Great Britain. Just as I had finished the perusal, my eye lighting on two busts placed in opposite sides of the room, Cicero and Newton, I could not help exclaiming, "see what that man says of that man's country."—*Dr. Philip.*

Died.

On the 25th ultimo, at Ledra, Cayuga county, N. Y., JONATHAN GREENE in his 89th year, formerly of Jamestown, R. I. A meek and quiet spirit was the characteristic of this Friend, which led him peacefully to the end of time; and it may with truth be said, that his close was triumphant and glorious.

TREASURER'S RECEIPTS

For the week ending 4th mo. (April) 22d, 1843.

Received for the Standard.—The following persons have each paid $2: David Ketcham, Pleasant Valley, Dutchess co. N. Y.; W. E. Channing, Boston; John S. Treat, Voluntown, Ct.; A. C. Sloan, Oriskany, N. Y.; Williams & Merriman, do.; James Goss, do.; David Perkins, do.; Joseph Hardin, West Windfield, N. Y.; Guild & Thomas, do.; P. Murdock, do.; Elizabeth M'Neil, Westfield, Mass.; Richard Washburn, West Exeter, Otsego co. N. Y.; J. S. Ludington, Schuyler Lake, N. Y.; Lodowick Mott, do.; Horace Hartshorne, do.; Samuel A. Green, East Windfield, Herkimer co. N. Y. Martha Ann Griffiths, Westgrove, Chester co. Pa.; Wm. H. Reynolds, Russelville, Chester co. Pa.; Loring Tisdale, Canandaigua, N. N.; Levi B. Woodward, do.; Wm. H. Potter, Buffalo; Anna Q. T. Parsons, Boston, Cyrus Pierce, Nantucket, John Parkman, Dover, N. H.; J. P. Hale, do.; Abraham Folsom, do.; Mary J. Parkman, Boston; J. K. Snodgrass, New Lisbon, Ohio; Richard Hayes, South Woodstock, Vt.

E. D. Campbell, Peace Cale, R. I. $1; Dixon & Rodman, do. $1; the following persons, Litchfield, Medina co. Ohio, have each paid $1,50: C. S. S. Griffing, Allen Benton, Charles Richards, and H. S. Boon. Z. S. Purington, Centre Sidney, Maine, $1; Simon Whipp, Lyme, Ct. $3; A. Bowen, Fall River, Mass. $1; Luke Aldrich, Kingston, R. I. $1: Benj. Coggeshall, Ed. H. Coffin, Nantucket, each 50 cents.

Donations.—David Cushman, Exeter, Otsego co. N. Y. $5; James Goss, Oriskany, N. Y. 42 cents; Sarah Coffin, Utica, N. Y. $2; Stephen Thomas, Cassville, N. Y. $2; S. Fisher, Winfield, Herkimer co. N. Y. $1; G. Thomas, do. $1; S. A. Green, do. $1; L. Woodward, do. 50 cents; G. Tilson, do. 50 cents; H. Wheeler, do. 50 cents; S. Egglestown, do. 25 cents N. Harward, do. 50 cents: M. Keith, do. $1; C. Rood, do. 25 cents; Z. Eldred, do. $1; A. B. Cook, do. $1; C. Burt, do. 50 cents; J. M. Prendergart, do. $2; T. T. Morgan, do. 50 cents; J. Wadsworth, do. $1; S. Smith, do. 50 cents; E. C. Thomas, do. 12 cents; L. Mott, Schuyler Lake N. Y. $3; Reuben Palmer, do. $1; E. Taylor, do. 34 cents; E. R. Sheldon, do. 25 cents; J. Davis, do. 25 cents; David M'Cormick, do. $5; Horace Hartshorne, do. $2; John S. Treat, Voluntown, Ct. $5.

ISAAC T. HOPPER, *Treasurer.*

GENERAL INTELLIGENCE.

General Items.

Haiti.—The Kingston, Jamaica, papers state that ex-President Boyer has taken a furnished house there. It was confidently reported that he had brought with him the crown formerly worn by the emperor, Christophe, and that the jewels with which it was studded were worth two millions of dollars. The ex-President had not been seen in public, and was said to be confined to the house by illness.

General Inginac, secretary to President Boyer, and General Victor, military governor of Port au Prince, had also arrived at Kingston.

The administration of the government in St. Domingo, had been temporarily confided to the Secretary of State, Pilie.

The provisional committee were about to revise the constitution. The following outline of their plans is given by the Kingston Journal.

The President in future is to be elected for three years only, but may be re-elected if his policy and government are approved of. The army is to be abolished, and a strong police substituted. The old generals, it is expected, will be pensioned off, and every effort made to employ the soldiery in agriculture. All religions are to be tolerated, and capitalists encouraged. Seminaries of learning will be established, and the public allowed expression of their own opinions through the medium of the press. It is expected that Mr. Perry, a gentleman of great talents, a civilian, and also a very popular man, will be elected to the Presidential chair.

It is reported that Boyer, in taking up his residence in Jamaica, has an eye to future events, and does not altogether despair of being reinstated in authority.

From Havana.—Letters from Havana, received at New Orleans, state that eighty of the negroes concerned in the late insurrection there, have been beheaded. A letter in the Picayune, says that of those who fled to the woods, great numbers were shot, and adds that not less than *five hundred* were either killed, or have hung themselves. We think there must be some exaggeration in this report.

Robert Southey.—This celebrated writer, and most amiable man, died at his residence in Keswick, England, on the 21st of March. Excess of mental labor had so obscured his once glorious intellect, that for the last three years of his existence he did not know his own family, by whom he was almost adored. He was twice married—first in very early life, and again but a few years before the mournful over-clouding of his intellect, to Caroline Bowles, whose name as a poetess had been long known to the public, and who in the last and blank years of his life, watched over him with the tenderest solicitude, and did all that the most devoted affection could do to lighten the heavy load of his existence.

A Good Deed.—A few days since, a poor colored man in Philadelphia, named Thomas Clark, a wood-sawyer on the wharf, rescued the son of the Portuguese consul, Mr. De La Foraniere, from a watery grave; for which noble deed he was presented with a $100 note by the consul, who intends also presenting him with a silver medal.

A New Poem.—It is said that Wordsworth is about to publish a new poem, of which Grace Darling is the heroine.

France.—The marriage of the Prince de Joinville with the Princess Januaria, sister of the emperor of Brazil, is resolved on; and, as by the law of Brazil, that princess cannot leave the empire until her imperial brother shall have issue of his own to the crown, the Prince de Joinville will be appointed governor of French Guiana, and reside in the province of Brazil nearest to the French colony.

It is supposed that this circumstance will materially affect the adjustment of the treaty between Great Britain and Brazil. It is to be hoped that it will not strengthen the slave tendencies of that empire. Louis Phillippe is decidedly hostile to emancipation in the French colonies, and it is said will not tolerate a minister who differs from him on this point. Moreover, France sides with the United States, in obstructing, as much as possible, the efforts of Great Britain to destroy the slave trade.

China.—Sir Henry Pottinger censures the merchants, for a course of conduct which defeats his efforts to establish amicable relations. A letter from Hong Kong, in the London Times, says the censure was well merited by the merchants, who in smuggling opium and all other kinds of goods at Whampoa, and Canton, had outraged all former precedents, and created much distrust in the minds of the Chinese authorities. The letter adds, "The whole course of proceedings in the Canton river, has been, and is, a disgrace to civilization."

Audubon.—This celebrated ornithologist is on his way to the Rocky mountains.

His object in visiting the mountains and prairies of the far West, is to add to his splendid collection such specimens of birds, &c. as he may find there. Mr. Audubon is quite an aged man, but his active and hardy life has given a vigor and strength to his constitution which renders him far more active than the generality of men of

Poetry.

From Sargent's New Monthly Magazine.

THE CHILD'S TRANCE.

BY RUFUS DAWES.

A little girl of four years old
Lay shrouded for the bier,
O'erstrewn with flowers still wet with dew,
And many a glittering tear.
Bereft of life so young, and torn
From off their parent tree,
Dear child! where should the flowers repose
In death, unless with thee?

The shaded room, all tenantless,
Hears not a footstep fall;
The coffin has been brought, and left
Half-covered with the pall.
Two forms unseen are there—Decay,
Who whispers Death, in fear,
As if he saw his victim *smile*,
Or felt an angel near.

Three days, three nights, the long, white shroud
Has wrapped that lingering bloom
Three sad, brief hours will bring the hearse
To bear it to the tomb.
So still! so calm! well may it be,
Sweet spirit, while thine eyes
Are bending on the innocent,
Like thee, in Paradise!

Oh, visions of the beautiful,
That come to us in dreams,
And bathe the heavy-laden heart
In bright, celestial streams,
How dark, how cold, must seem your joys,
Compared with those that rise,
When this dull earth is left, to meet
A living angel's eyes!

Midway in heaven, that sun, from whence
Our natural sun above,
Pours down its glittering radiance
Of married Truth and Love;
While forms, transcending human art,
Yet human more than we,
Live in the love of usefulness,
Their chief felicity.

The angel child of earth looks on,
Where crowds like her are seen,
All frolicking with little lambs,
That bound upon the green;
Some garland them with choicest flowers,
And kiss them in their play,
So happy, that no happier
Were ever blest, than they.

How radiant their infant smiles!
How musical their tones!
There's nothing of the beautiful
On Earth, such beauty owns:
Affection beaming from their eyes,
Glows on their dimpling cheeks;
So warm and mellow sunshine gilds
The snowy mountain peaks.

The angel child of earth looks on,
And longs to be as they;
And yet in vain she tries to join
The cherubs at their play;
With spreading arms, and earnest gaze,
She struggles, and 'tis done—
A lamb is nestling at her heart,
A garland, too, is won.

Hark! 'tis the tolling bell of death;
The funeral train is come,
To bear the body to the grave,
Its everlasting home.
How mournfully the mother moves,
To kiss her child once more!
How noiselessly she lifts the latch,
And swings the chamber door!

Her hands are clasped—her eyes are dimmed
With thick, suffusing tears:
Oh, God of mercy! can it be?
Her child *alive* appears!
'Tis but the image of dead hope,
On her distempered brain;
It cannot be the darling child
Has come to *life* again!

Yes!—back to earth, in all its bloom,
The living child is sent.
See how it grasps the funeral flowers,
Still on the *vision* bent!
And seems to nestle to his heart,
With ardor so intense,
A lamb, the spiritual form
Of infant innocence!

Oh, stay that melancholy bell!
And hide that gloomy pall!
For only *grief* is dead, and waits
A joyous funeral.
A spirit, from its bright abode,
Back to the world is given;
One angel more to sorrowing earth—
One angel less in heaven.

THE TWO BELLS.

Within an old cathedral hung
A mighty bell,
Which never, save at Easter, swung
One solemn knell;
And then so sturdy, all around,
Its echoes fell,
The peasants trembled at the sound
Of that big bell.

Not far from the cathedral stood
A hermit's cell,
And in its belfry tower of wood
A little bell;
Whose daily tinklings through the year
So faintly fell,
The peasant hardly gave an ear
To that small bell.

The hermit—he who owned the same,
And loved it well,
Resolved that it should share the fame
Of the big bell;
So, tolling it but once a year,
With one brief knell,
He taught the peasants to revere
His little bell.

And there are fools in vast repute,
Who, strange to tell,
Acquire their fame by being mute,
Like that small bell;
These would-be sages, rarely speak,
For they know well
That frequent utterance would break
The solemn spell.

From Henry Taylor's new Drama, "Edwin the Fair."

THE VOICE OF THE WINDS.

The wind, when first he rose and went abroad
Through the waste region, felt himself at fault,
Wanting a voice; and suddenly to earth
Descended, with a wafture and a swoop,
Where, wandering volatile from kind to kind,
He wooed the several trees to give him one.
First he besought the ash; the voice she lent,
Fitfully, with a free and lashing change,
Flung here and there its sad uncertainties;
The aspen next; a fluttered, frivolous twitter
Was her sole tribute: from the willow came,
So long as dainty summer dressed her out,
A whispering sweetness; but her winter note
Was hissing, dry, and reedy; lastly, the pine
Did he solicit; and from her he drew
A voice so constant, soft, and lowly deep,
That there he rested; welcoming in her
A mild memorial of the ocean-cave,
Where he was born.

Miscellany.

MORITZ RETZSCH.

Few who are interested in the fine arts are unacquainted with the poetic and inimitable graceful drawings of this celebrated German artist. His illustrations of Shakspeare, Schiller's, "Song of the Bell," "Pegasus Sold in the Market," &c. have carried his fame to every corner of the world. Mrs. Jameson, in her "Sketches of Art and Literature," gives a very interesting account of him and his family. She says:

I have heard that when he was quite a youth, his enthusiastic mind, laboring with a power which he *felt* rather than *knew*, his love of the wilder aspects of nature, and impatience of the restraints of artificial life, had nearly induced him to become a huntsman in the royal service. However, at the age of twenty-one, his love of art became a decided vocation. He depends on his talents alone; content to live poor in a poor country.

He received us with open-hearted frankness, at the same time throwing on the stranger one of those quick glances, which seemed to look through me: In return I contemplated him with inexpressible interest. His figure is rather larger, and more portly than I had expected; but I admired his fine Titanic head, so large, and so sublime in its expression; his light blue eye, wild and wide, which seemed to drink in meaning, and flash out light; his hair profuse, grizzled, and flowing in masses round his head; and his expanded brow, full of poetry and power. In his deportment, he is a mere child of nature; simple, careless, saying just what he feels and thinks at the moment, without regard to forms; yet pleasing from the benevolent earnestness of his manner, and intuitively polite, without being polished. He introduced me to his wife; as pretty a piece of domestic poetry, as one shall see in a summer's day. She was the daughter of a vine-dresser, whom Retzsch fell in love with while she was yet almost a child, and educated for his wife; at least, so runs the story. At the first glance, I detected the original of that countenance which, more or less idealized, runs through all his representations of female youth and beauty; here was the model, both in feature and expression. She sat knitting beside me, while I turned over admiringly the beautiful designs with which her husband had decorated her album; and the looks of veneration and love with which she regarded him, and the expression of kindly, delighted sympathy with which she smiled upon me, I shall not easily forget. As for the Album itself, queens might envy her such homage!"

William Howitt, in his Germany, thus describes the visit he and his wife made to this interesting family, some eight or ten years later than the visit of Mrs. Jameson:

Our visit to Retzsch, the poet illustrator of Shakspeare, Schiller, and Goethe, in his well-known outlines, was a genuine Arcadian episode; a dip into the fine simplicity of poetical existence, passed in the bosom of nature; a refined rusticity, a fragment of the golden age. This noble artist has a house in the Eeustadt at Dresden, where in winter he receives his friends, and where a most interesting class of persons is to be met; but in summer he retires to his weinberg, that is, his vineyard at Tosnitz, six or seven miles down the valley. They who would know exactly where his abode there is, may readily see it by standing on the fine airy bridge at Dresden, and looking down the valley to the next range of hills. On their ridge, at Tosnitz, stands a tower; directly below it, at the foot of the hills, is a white house; and there nestles Retzsch in his poetical retirement, maturing those beautiful conceptions which have given him so wide a fame.

A pleasant drive down the valley brought us into the region of vineyards, which, in the bright colors of autumn, did not want for picturesque effect. In the midst of these, we found the very simple cottage of the artist. His wife and niece compose all his family, and he can muse on his fancies at will. His house was furnished—as German houses often are—somewhat barely, and with no trace of picture or print upon the walls; but a piano-forte and heaps of music told of the art of which his wife is passionately fond. While noticing these things, a very broad and stout-built man, of middling stature, and a great quantity of grey hair, stood before us. By portraits which we had seen of him, and which are like, and yet unlike, we immediately recognized him. Though polite, yet there was a coldness about his manner which seemed plainly to say—Who are these who come to interrupt me, out of mere curiosity?—for they are quite strange to me.

When, however, he understood that it was Mary Howitt, the English poetess in whom he had expressed so much interest, a mist seemed to pass from his eyes; he stretched out his arms, grasped her hand in both of his, and shook it with a heartiness that must have been felt for some minutes after. He then gave one hand to our daughter and another to myself, with equally vigorous demonstrations of pleasure, and set about to display to us everything that he thought could gratify us. Through various narrow passages, and up various stairs of his rustic abode, he conducted us to his own little study, where he showed to us, from his window, his vineyard running up the hill, pulled from the shelf a copy of Mary Howitt's "Seven Temptations," and sat on a table, where he told us he had sketched most of the outlines of Faust and Shakspeare. He exhibited to us drawings and paintings in profusion, till his niece appeared with a tray, bearing splendid wine and grapes from his own vineyard—a perfect little picture in itself; for in the pretty and amiable looking niece we could see the prototype of a good many of the young damsels in his sketches. He then drew forth from under a heap of drawings, the album of his wife—a book which, from Mrs. Jameson's interesting description, we had a great desire to see.

This is unquestionably the most valuable and beautiful album in the world. It is filled with the most perfect creations of his fancy, whether sportive or solemn, as they have accumulated through years. It is a thousand pities that they are not published during his lifetime, while he can superintend their execution, and see that justice is done them. It is a volume of the poetry of sublimity, beauty, and piety; for, while he is the finest illustrator of the ideas of great poets, he is also a great poet himself, writing out his imaginations with a pencil. The zephyrs besetting his wife on a walk, fluttering her dress, and carrying off her hat, is a charming piece of sportiveness; the Angel of Goodness blessing her, is most beautiful with the heavenly beauty of love; Christ as a youth, standing with an axe in his hand, before the shop of Joseph, with children about him, to whom he is pointing out the beauties of nature, and thence, unfolding to them the Creator, is full of the holiest piety and youthful grace; the angel of death, "severe in youthful beauty," and the sublime figure of imagination advancing on its way, and looking forward into the mysteries of futurity, are glorious creations. In short, this gem of a book, with its truly wonderful drawings—not merely outlines, but most delicately and exquisitely finished—will one day raise still higher the true fame of this great original artist.

We had gone so far with the Herr professor (as he is here called,) into the fairy land, or, rather heaven of poetry, that we were startled to find the day going fast over. As we had turned over these charmed leaves, the artist sat by, and read to us his written description of the various sketches, ever and anon breaking away into half moralizing, half sentimental and poetical observations, quite in the spirit of his fancies. We were extremely sorry that the arrangements for our further journey did not allow us once more to return to his simple and happy retreat of the muses of poetry and painting. With true country cordiality, himself, his wife and lovely niece, accompanied us to our carriage; and as we whirled away through the ocean of vines, the good-hearted man stood and waved his cap to us, till the last turn shut out from view him and his house.

From the Mobile Advertiser.

A WONDERFUL HORSE.

The following communication of Judge Taylor, in relation to his horse, "John," will be equally interesting to our readers abroad and at home, when we make, the assurance that every fact stated can be corroborated by the testimony of hundreds of our most veracious citizens. The writer has scarcely told half of the evidences this animal gives of possessing powers of reasoning far above most others of the brute creation. If all these marks of intelligence are not referrable to a process of thought, or ratiocination, then we know not upon what principle they are to be accounted for; they are certainly, in our estimation, a lofty remove above instinct.

Editor.

CAN A HORSE REASON?

My purpose is not to discuss the question at the head of this article, but to submit some facts for the speculation of those who may be curious in such matters. As you are aware, I own a horse, called *John*, that for several years has not only amused, but astonished the public, by his various feats of intelligence and sagacity.

Everybody knows John; and if he is seen, as he often is, in a buggy, and no one in it, walking, trotting or galloping through the most crowded streets, threading his way among carriages and drays, no citizen offers to stop him; but if a stranger attempt it, he only excites a laugh, and is asked how long he has been in the city? I have witnessed some amusing scenes of this kind, at the expense of some one's *good intentions*.

It is proper I should state, that for the last seven years, with the exception of the past and present winters, I have resided about two and a half miles from the city. I generally come to town every day, about eleven or twelve o'clock. I frequently drive to town and back, without touching the rein. If I come down St. Francis street, he is certain to stop at the Waverly, without anything being said to him; and as soon as I get out, he will start in a trot or gallop, and stop at the Corinthian. If I come down Dauphin street, he will go directly to the post-office, where he will stop until I get out, when he will wheel across the street, and remain there, in his *opinion*, a reasonable time; if he wants water, he will go to a pump, and from one to another, until he finds a friend to pump it for him, when he will return.

John is also a general favorite. The "*freedom* of the city" was long since presented to him in a buggy! He is therefore not confined to any particular street, but goes where he likes, in pursuit of me or his own amusement. He will sometimes go to Water street, and then to Commerce, where, with excellent *taste* and judgment, he will sample bales of hay on the sidewalk; but, unlike the cotton samplers, he was never known to fill a bag and carry it off on his back. He not only knows me from others, but can distinguish my voice from all others, as may be easily proved. Hundreds of persons may pass him daily, without attracting from him any particular notice. If I come toward him when my head is turned *from* me, and happen to be talking at the time, although from his tight check rein the motion may be difficult, and perhaps painful, he will turn his head round, resting it against his side, with his eye, which then exhibits a peculiar, tremulous motion, fixed on me, till I pass. If he then desires to go home, he will raise his head, point his ears, and start after me, stepping lofully, and keeping me in view. Although a spirited animal, nothing "frightens him from his propriety;" in fact, he "dares do all that may become a"—*horse!* It is a fact quite notorious, that he will go about the city in pursuit of me; it is equally so, that experiments have been made to induce him to leave me, by turning him up the street leading to the country; but after turning a block or two, he would invariably come back. There are many instances of gentlemen having driven him to their residences in different parts of the city, and turned him loose to come back; and I am informed some bets have been pocketed on such performances. I had a standing bet for some years, that I would send him to the market, or the post-office, or any house or point that might be designated, and that he would return safely with the buggy. No one doubted he would do it. But a few months since, I sent him from my house across the country to the Spring Hill road, and up that road a distance of a mile, to the house of a friend, although he had not been there for more than a year. I have often sent him on errands of a similar character. I have only to go with him and show him a place, and he never forgets it. He is perfectly under command of my voice. I speak to him as I would to a servant; and that he understands many things I say to him, is proved by the fact that he obeys me. In harness, or out of it, he follows me about like a dog. He stands in no fear of me, and has no cause; for although I may sometimes *scold* him, I have never struck him, as I believe, in the seven years and a half I have owned him. He therefore does nothing from fear, but everything from kindness.

It is getting quite late—two or three o'clock—I must have gone up the street. He turns up Royal street, and stopping a short time at the Literary Depot, and several other places, he goes to the Waverly. There is no use in going farther in this direction, for he knows I seldom go above that point. He becomes uneasy; turns back, and goes down the street as far as the court house. He turns again, much excited; his ears thrown back, his neck arched, his nostrils flattened, and starts into a fast trot. As he passes the Mansion House, he is in a round gallop, wildly throwing his head from one side of the street to the other. If he sees me, he will stop, or come up to me. I get into the carriage, and without saying a word to him, or touching the rein, he takes up the first street leading to our home. Here is a narrow lane, leading to the gate; and to make a clean turn through it, it is necessary to keep to the right, near the fence. John knows it, and stops at the proper point; I get out, open the gate, and pass through. He wheels short round, describing a quarter circle, and sees all is right before him; the gate is narrow, there being but five or six inches to spare, between the wheel and the post. John knows it; and in more than five hundred times passing through that gate, he has not touched the post more than three or four times; but when he happens to do so, he will immediately back, sheer off of his own accord, and pass through, never failing in his second attempt. There are many instances of his having locked his wheels with other carriages, when endeavoring to get a good shade, and disengaging himself in a similar manner, and which have been noticed by Gen. T. D. W. and others. But for the oddity of it, I certainly should not use either rein or bridle. In going to the city, or back, but especially at night, I would trust him sooner than a professed watchman. Not the slightest injury has ever occurred to the carriage, by any fault of his.

But he has also a mode of communicating his wishes and wants, by signs, looks, and actions, which is as perfectly comprehensible by me, as if expressed in the plainest language spoken by man. He not only *uses* a language to express his ideas, emotions, &c. but he has clearly *invented* that language himself, as I think I shall prove. A portion of the year, the stable being left open for that purpose, John is allowed to come to the house and kitchen when he likes. About twelve o'clock, one light night, I heard a heavy knocking at the kitchen door. The knocking continued so long and so loud, that I got up, and went to the window, when I found it was John creating the disturbance. His hind feet were on the ground, and his fore feet on the upper step. Lifting his foot, he would strike the point of his hoof against the door, ten or fifteen times, repeating it every few minutes. From many other feats of his sagacity, I was well convinced of his object. I called up the servant, and charged him with neglecting to feed the horse; but he stoutly denied the charge. It is certain I did not believe him. But the same thing happened several times afterwards, and I had as often called up the servant, who still asserted the horse had been fed. One day I happened to hear the old negro talking to the servants in the kitchen, laughing heartily, and repeating, "John won't lie, and master knows it." A laugh. "He believes John, and won't believe me." Another laugh. "I won't tell any more lies about feeding John. It's no use." They all laugh, and I laugh! When he wants water, he will go to the well, and knock against the curb, or the water tub, in the same manner. Of late years, the servant gets up at the earliest knocking, for he knows that no sleep is to be had on the premises until John's demands are complied with. I often direct that he should not be fed in the morning, for the purpose of inducing him to adopt some other mode of communicating his wishes. After exhausting his patience in his usual efforts, he would come to the house and walk by the door, stepping short and quick, and wheeling abruptly round. After practising in this manner for some time, he would give one of the queerest squeals I ever heard, as much resembling the yell of a Choctaw, as anything else, although he *can*, if he likes, squeal in very good *English!* In November last, Mr. H. of C. who was at my house, desired to witness some of John's performances. After performing several feats I have related, and we had gone into the house, the house servant came to me and said John would not let her go to the kitchen. We went out on the gallery, and saw that John had planted his heels directly opposite to the kitchen door, looking very savagely. I ordered the girl to drive him away, which she attempted to do with a stick. But no! John would not move an inch. With his head near the ground, his ears backed, stamping violently, and shaking his head, he bid defiance. All this I knew was merely for effect. I knew he would not have injured the least of living things. I then told the girl to go to the well and draw him water. As soon as she started in that direction, he threw off his theatrical character and followed her, looking pleased, and highly gratified at the success of his ingenious experiment. I will relate one feat of a different character. A year or two ago, when I came to the city one morning, I left John at a shop in Church street, to be shod, requesting the smith, after he had done so, to put the horse in the buggy, and let him go; a practice I have pursued at that and other shops, for several years. An hour or two after, I was standing on the side-walk, opposite to the Mansion house, when I saw John coming down Government street, and then up Royal, in a fast trot, stopping within a few feet of me. He soon commenced stamping violently with his fore foot, which continued for a minute or two. The West ward omnibus was standing some 30 or 40 feet in front of him. Walking up to it, he put his foot on the *upper* step, and commenced biting it. After relieving himself of the fly, (as I supposed it was,) he backed the buggy to his old position. Although John *knew*, and had *his* reason, why he went to the omnibus, yet it is proper the *learned* public should be informed, that as his check rein would not allow his *head* to be brought down to his *foot*, he went to the omnibus to bring up his *foot* to his *head!* Mr. P. then and now of this city, and a number of other gentlemen, were amused spectators of this performance.

John is a northern horse, finely formed, and without a blemish; and although in his twelfth year, he has all the playfulness and elasticity of a colt.

H. W. TAYLOR.

From the Western Citizen.

THE HAUNTED WELL.

In Jefferson county, Virginia, there is a dry well, known to those of the neighborhood, as the "Haunted Well." Its history is this: In the vicinity of that well, there lived some years ago, a Mr. T——, who, a perfect gentleman in his intercourse with his equals, or those he chose to *call* his equals, was a most haughty, overbearing man towards those he thought beneath him in the world, and a very great tyrant to his slaves. Having the advantages of wealth and high connection, the acquaintance of Mr. T—— was sought by all that part of the community who value the trappings of wealth, and grandeur; but he was hated by those in the humbler walks of life, and his society shunned by many of the good, and the virtuous. He kept an overseer, but could scarcely ever find one who was willing to be the executioner of his barbarous commands.

On one occasion, he lost a hog, or perhaps several hogs, by straying away; he sent a negro man into the woods to look for them, with orders not to come back without them. The poor fellow, after many fruitless attempts, was compelled to return without the fugitive swine; a severe and cruel whipping was the penalty, when he was again sent out with similar orders, and a prohibition of tasting any food until he had succeeded in finding them. After wandering in the woods for several days, sustained only by wild berries, and herbs, with water from the running brooks, he was obliged again to return without the animals. T—— was enraged, and accused him of stealing them. Poor Toby asserted his innocence; but the cruel master ordered the overseer to tie him up in the barn, (this is the place for such scenes on every plantation,) and whip him until he confessed. The negro could not confess, because he had committed no fault. T—— stood by to see that the overseer executed his orders faithfully, and the hireling continued to lash the naked, lacerated back of the wretched slave, until at last even he threw down the whip, and declared he would use it no longer. T——, then exasperated beyond endurance, seized the instrument of cruelty and beat the poor creature until exhausted himself; he stopped to regain strength to sate further his fiendish rage, when Toby, with a death-struggle, asked for a drink of water; the overseer handed it to him; after taking a draught, he expired in that miserable situation, tied to a beam, and his back literally cut to pieces. The monster T——, to hide his guilt, concealed the body in a dry well, on a neighboring plantation, vainly thinking his "sin would not find him out;" but the other slaves sent the whisper around the neighborhood, and in a short time suspicion was rife. The coward T——, endeavored to bribe his overseer to say that it was he who had done the deed; but the hireling, base as he was, spurned the idea. He then endeavored to bribe him to go off; but this he would not do. The well was dragged, the body taken out, and identified. T—— was arrested, committed to jail, but afterwards bailed. He was tried, and notwithstanding popular sentiment was entirely against him, because he had money, and his victim was only a negro, he was *acquitted*, and afterwards filled responsible situations in the county in which he lived! But with a great majority of the people, the name of T——, will ever be associated with that of a murderer. Two or three years have elapsed since he was called to stand at the bar of God, where we fear he met the reward of his iniquity.

M. B. D.

From the New-York Tribune.

THE REAL PIONEERS.—A LETTER FROM IOWA.

I suppose you of the East consider the present residents of Iowa, the very pioneers of the West.—Never was a greater mistake; the true western pioneers have pushed on beyond us, or, if here and there one still lingers, it is only that he may dispose of his farm and "improvements," to push for a "new country."

Strange, restless beings are the genuine pioneers. Among them you may find some who have helped to lay the foundation of every State, from the "old thirteen" hither; men who have successively held seats in every legislature from Virginia to Iowa, inclusive, but who are now moving to a new country, again to "make a claim," again to act a conspicuous part in the community in which they live, again to run the political race, become the members of a legislature of a future State, find themselves thrown in the shade by those of greater attainments, who follow in their wake, and again to push for "the new purchase."

Fearlessness, hospitality, and independent frankness, united with restless enterprise, and unquenchable thirst for novelty and change, are the peculiar characteristics of the western pioneer. With him, there is always a land of promise farther West, where the climate is milder, the soil more fertile, better timber, and finer prairie. And, on—on—on—he goes, always seeking, and never attaining, the Pisgah of his hopes. You, of the old States, cannot readily conceive the every-day sort of business an "old settler" makes of selling out his "improvements," hitching the horses to the big wagon, and, with his wife and children, swine and cattle, pots and kettles, household goods and household gods, starting on a journey of hundreds of miles, to find and make a new home.

Just now Oregon is the pioneer's land of promise. Hundreds are already prepared to start thither with the spring, while hundreds of others are anxiously awaiting the action of Congress in reference to that country as the signal for their departure. Some have already been to view the country, and have returned with a flattering tale of the inducements it holds out. They have painted it to their neighbors in the brightest colors; these have told it to others:—the Oregon fever has broke out, and is now raging like any other contagion. Mr. Calhoun was right when he told the Senate that the American people would occupy that country, independent of legislation; that in a few years the pioneers of the West would overrun it, and maintain it, against the world. "Wilson," said I, a few days since, to an old settler, "so, you are going to Oregon." "Well, I is, horse! Tice Pitt was out looking at it last season, and he says it is a leetle the greatest country on the face of the airth. So I'm bound to go." "How do the old women and the girls like the idea of such a long journey?" "They feel mighty peert about it, and Suke says she shan't be easy till we start."

TO FORM A HEALTHY BODY.

If you would see the son of your prayers, and hopes blooming with health, and rejoicing daily in the full and sparkling tide of youthful buoyancy; if you wish him to be strong and athletic, and careless of fatigue—be not discomposed at the sight of his sand-hills in the road, his snow frosts in February, and his mud-dams in April; nor when you chance to look out in the midst of an August shower, and see him wading, and sailing, and sporting along with the water-fowl. If you would make him hardy, and fearless, let him go abroad as often as he pleases, in his early boyhood, and amuse himself by the hour together, in smoothing and twirling the hoary locks of winter. Instead of keeping him shut up all day with a stove, and graduating his sleeping room by Fahrenheit, let him face the keen edge of the north wind, when the mercury is below cypher; and in instead of minding a little shivering and complaining when he returns, cheer up his spirits, and send him out again.—*Philadelphia Sat. Museum.*

COPAL.

This resin is found upon the coast of Africa.—There are no trees in the vicinity, nor anything to indicate that there ever were any. It is found a few inches below the surface of the ground, in beds resembling lava. The natives who gather it, can give no account of its origin. When taken from the bed, the gum is covered with a black earthy substance, which nothing can remove but the strongest lye. As the only establishment known to exist for cleansing it, is at Salem, Mass. all the gum brought to this country is sent there. It is placed in vast vats, into which strong lye is poured, and after remaining there some days, it is removed, spread upon boards, and dried in the sun. The action of a stiff brush then removes the coating, and renders it fit for use. It is then assorted, the clear (which is the first quality) separated from the dark, and the spotted; and it is then packed in boxes, and sent to all parts of the world.

By removing the native coating, the gum is left with a pale gold color. But by cutting with a knife through the second coating, a brilliant surface is presented, that nearly equals the brilliancy of precious stones. In many pieces of gum, insects are found, large, perfect, and beautiful; also fluids, some transparent, some colored.—*Silliman's Journal of Science.*

NIAGARA FALLS.

In March, the Falls of Niagara presented a spectacle of unusual magnificence. On the American side, the spray had formed an immense mass of ice, extending nearly across the foot of the fall, and more than a hundred feet in height. From the summit of this mountain of ice, the spray rose like smoke from a volcano. The fall between Goat island and the tower, was encrusted with ice, except a space some twenty feet in width, midway in its descent. Below were enormous and fantastic shapes of ice—mounds, caverns, grottoes;—against the dark rock of the island, hung icicles thirty and forty feet in length, of the purest white, and blue—the river itself flashed with ice, broken into innumerable fragments—and the rainbow spanning the whole, presented a scene surpassing the wildest dreams of the imagination.

[*Lockport Balance.*

FOR HOUSEKEEPERS AND FARMERS.

Early Tomatoes.—Where there is no hot-bed, these have been successfully started in pots kept in a warm room, and the fruit ripened a week or two in advance of those otherwise treated.

While the fruit is yet green, I have much accelerated the ripening, by removing the large leaves from dense bunches of the fruit, and placing white boards behind them, so as to reflect the sun's rays strongly upon them. They soon became red, while the rest remained unchanged in color. Would not planting them, as well as many other of the smaller garden fruits, against a whitewashed fence, or wall, prove of great advantage? It is estimated in England, that a good wall for fruit, is equal to an advance of six degrees towards the equator; why, then, is this powerful means of producing early fruit, so generally overlooked in this country?

To Cure Sheepskins with the Wool on.—Take a table-spoonful of alum, and two of saltpetre; pulverize and mix well together; sprinkle the powder on the flesh side of the skin, and lay the two flesh sides together, (that is, with the wool outside.) Then fold up the skins as tight as you can, and hang it in a dry place; in two or three days, or as soon as it is dry, take it down, and scrape it with a blunt knife, till clean, and supple. This completes the process, and makes you a most excellent saddle cover. If, when you kill sheep, you treat the skins this way, you can get more for them from the saddler, than for the wool and skin separately, disposed of otherwise.

Other skins which you desire to cure with the fur or hair on, may be treated the same way.—*Vermont Watchman.*

Manure.—We find the following useful suggestion in a late English paper:

"It is well known that in a close stable, where there are a good many horses, there is a very pungent smell affecting the eyes and nose, more particularly when the stable is being cleaned out. This smell is occasioned by the flying off of ammonia, which is the very essence, and value of manure, and which volatilizes or flies off at a very low temperature—even the warmth of manure in a stable will send it off, and it goes off in great quantities by the common heat of the manure in a farm yard, whether thrown up in heaps or not. There is, however, a very cheap and simple remedy for this. Before you begin to clean out your stable, dissolve some common salt in water; if a four-horse stable, say 4 lbs. of salt, dissolved in two buckets of water, and poured through the nose of a watering pan, over the stable floor, an hour or so before you begin to remove the manure, and the volatile salts of ammonia, will become fixed salts from their having united with the muriatic acid of the common salt, and the soda thus liberated from the salt, will quickly absorb carbonic acid, forming carbonate of soda; thus you will retain with your manure the ammonia which would otherwise have flown away, and you have also a new and most important agent thus introduced, viz: the carbonate of soda. As this is a most powerful solvent of all vegetable fibre, and seeing that all manures have to be rendered soluble before they can act upon vegetation, it will be at once apparent that the carbonate of soda so introduced, must be a most powerful and valuable agent."

To Color and Preserve Wood.—Sometime since a report was made, by a committee appointed for the purpose, to the *Académie des Sciences* in Paris, in relation to the discovery of Dr. Boucherie, of a method of preserving wood, coloring it of any tint, and rendering it nearly or quite incombustible. The report of the committee was highly favorable, but since then we have heard nothing farther upon the subject. The discovery seems to be of incalculable utility, and well worthy of trial in this country.

The principle is old and well known, being nothing more than the capillary attraction, which has been frequently used in freeing fruit trees from the canker worm, by means of sulphur placed in a hole bored into the trunk of the tree; but the highest credit is undoubtedly due to Dr. Boucherie for his novel and extensive application of it. His process is to bore several holes at the foot of the tree, or to saw it half through, and to apply the materials which he uses, to the holes, or the incision. The sap vessels take up the liquid, and in a few days it penetrates every fibre except the heart. To render it hard, heavy, and incorruptible, the pyrolignite of iron is used—an exceedingly cheap substance, and one very easily made or obtained. Wood saturated with this substance will not be affected by rot or insects. What an invaluable discovery this is to the farmer, in one single thing—the posts for his fences, which require to be renewed every four years, and which can only be made advantageously of certain costly kinds of timber. The lombardy poplar, which grows with so much rapidity, but which rots so readily, may, by this process, become an exceedingly useful and valuable tree, in all cases where durability without great strength is required.

To render wood incombustible, and to increase its elasticity, the chloride, of calcinum is used, or salt water will answer. Prepared with the saline solution, wood retains its flexibility for years; it neither warps nor splits, and burns with the greatest difficulty.

Wood can also be beautifully colored in this way: The pyrolignite of iron gives a grey color, and, if afterwards a solution of tannin be infused, an ink is formed in the fibre of the wood, and tints of blue, black, and grey, can be given at pleasure. Pyrolignite of iron, followed by the prussiate of potassa, produces a Prussian blue; acetate of lead, or sugar of lead, followed by chromate of potassa, produces a chrome yellow.; or, by adding all these in succession, different shades of blue, green, yellow, and brown, are produced.

The subject is an exceedingly interesting one, and we should think it deserves some attention and experiment. The advantages that it proffers, must strike every one. Think of imperishable ships, durable and incombustible wooden houses, of eternal poplar, willow, and bass wood fences, and of beautifully tinted and colored cabinet ware.—*N. Y. Sun.*

Miscellaneous Items.

Cure for Hydrophobia.—(From a correspondent.)—At Udina, in Friule, a poor man lying under the frightful tortures of hydrophobia, was cured with some draughts of vinegar, given him by mistake, instead of another potion. A physician of Padua got intelligence of this event at Udina, and tried the same remedy upon a patient at the hospital, administering to him a pound of vinegar in the morning, another at noon, and a third at sunset, and the man was speedily and perfectly cured.—*True Sun.*

Strange Punishment.—One William Pulley, having been convicted in Wake county, N. C. of manslaughter, was sentenced to the following punishment:

That the prisoner be branded with the letter "M," in the brawn of the thumb of the left hand, and be imprisoned for six months—the hot brand to remain on the hand till the prisoner should have repeated *three times*, "God save the State." The branding then took place forthwith at the bar, in the presence of the court, and the prisoner was conducted to prison.

Sandwich Islands.—Recent intelligence from the missionaries, at the Sandwich Islands is of a very interesting and encouraging character, as we learn from the Boston Recorder. A letter from Mr. Armstrong, pastor of the First Church in Honolulu, dated Oct. 12th, states that during the year, he has had the care of the church, [since Rev. Mr. Bingham left,] three hundred persons have been propounded as candidates for admission. The schools are in a prosperous condition. Nearly all the children over eight years of age at Honolulu can read the New Testament, a copy of which has been given by the missionaries to every child who can read it. The temperance cause is advancing also, and Mr. A. had known but two or three violations of the pledge for six months.

On the 21st of July, the new meeting-house at Honolulu, was dedicated, 4 or 5000 persons being present on the occasion. During the services, the king rose and presented to the church a deed of the meeting-house, and the land on which it stands. The building is 137 feet long, and 72 wide, and cost $30,000, the principal part being given by the king himself.

Progress.—A Malacca paper mentions it as a wonderful fact, that a young Parsee lady has just been placed in one of the education establishments at Bombay. "Now that the ice has been broken," adds the editor, "we hope to learn that other wealthy Parsees have followed this noble example; for we firmly believe it is only a *first* example that was required."

Women.—It is stated in a late French paper that nearly one half of the laborers employed on the Vendee railroad, are women, who are preferred by the contractors to men, "on account of their superior docility, strength, and courage."

Rum and Religion.—A ship sailed from Boston, Massachusetts, a few days since, for a heathen land, with twelve missionaries of the Cross on board, and five thousand gallons of rum. A strange conjunction! The missionaries of Heaven, and of the devil, in the same ship. Good "spirits" and bad—the one to save, the other to destroy!

[*Pennsylvania Telegraph.*

Like this has it been for years, and the heathens have had reason to regret, on some accounts, that the Christians of other lands have found them. England sends missionaries to China, and sends ships of war and armies, to make the Chinese intoxicate themselves with the opium of English merchants.—*N. H. Courier.*

Infant Lecturer.—Master Arthur Harvey, of Halesworth, aged eight years and a half, has been lecturing on astronomy, in several English provincial towns. The correct and appropriate language of the young lecturer, illustrated by many suitable diagrams construeted by himself, excited the admiration and called forth the warm approbation of his auditors. His modest self-possession and freedom from embarrassment, his extraordinary retentive memory and accuracy of minute detail, it is said, would do credit to an experienced lecturer.

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We have also, dress cord, suspenders, garters, &c. &c. Terms cash. Articles wanted in reasonably large quantities may be made to order.

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Philadelphia, 4th mo. 13, 1843.

☞ Papers friendly to the cause are requested to copy the above.

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